

# THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE; SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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## TOPICS OF THE TIMES.

THE clergyman's defence of Jay Gould—that "in his domestic life he is one of the loveliest of men"—is strongly suggestive of Macaulay's words concerning Charles I: "We accuse him of having given up his people to the merciless inflictions of the most hot-headed and hard-hearted of prelates; and the defense is that he took his little son on his knee and kissed him!"

ONE of the speakers complained the other day, in the course of a debate among Chicago Congregational ministers over the closing of the World's Fair on Sunday, that even now many of his church members were out visiting the parks Sundays and the church was losing strength by it. Things must be in a bad way, it is suggested, when the fields and the fresh air must be shut out to the crowded of the cities in order to preserve the strength of the church.

SAYS the Chicago Daily Herald: "England gives us a sly and not too fastidious nudge by way of revenge now and then. Salisbury was in sardonic mood when he appointed Biddulph Martin a World's Fair Commissioner and unloaded on us in this semi-official manner the Woodhull sisters. The best way to treat their proposed orgy of stirpiculture is to extirpate it and their entire notoriety-seeking business by asking Anthony Comstock's aid for a little while. Let them take their propaganda back to England. It is more needed there than in Chicago or the United States. With Sir Henry Wood, Secretary of the British Commission, attacking our institutions over his own name in public, and now the Woodhulls proposing to hold under World's Fair auspices clinics and conferences that belong to veterinary science, the Fair can scarce be said to be laboring under auspicious English omens." Chicago can accomplish the purpose mentioned without the aid of Comstock whose pruriency and whose methods are almost as bad as the evil against which his efforts are directed.

A COUNTRYMEN standing on one of the wharves at Albany one summer day was so badgered by a gang of hoodlums that he offered to bet five dollars he could throw the chief hoodlum across the Hudson River, says George T. Angell in *Our Dumb Animals*. The money was put up into reliable hands, and the countryman threw the hoodlum into the river about a rod from the shore. The hoodlum swam out and demanded the money. "No, you don't," said the countryman; "I didn't agree to dew it the first time; I can dew it, and I will dew it, and I'm going to keep trying till I dew." The hoodlum lost his bet. And so we say to these men who defy the laws of Massachusetts by the cruel life mutilation of valuable horses, and others who seek to distinguish themselves from their fellow citizens by riding and driving these disfigured animals, that, if we live long enough, we propose to stop this business in Massachusetts, and we are going to keep trying until we do. In spite of the opposition of some hundreds of sporting gentlemen, we succeeded a few years ago in obtaining the enactment of a law which has driven out of this Commonwealth forever the cruel and brutal spectacle of shoot-

ing live pigeons from traps for sport: and we have full faith to believe that we shall, before we get through, be quite as successful in abolishing this brutal and cruel life mutilation of horses.

SOME particulars of a remarkable case of revival from apparent death are reported from St. Petersburg, says Light. A lady who had been suffering from a violent nervous attack sank into a state of syncope, and after a time ceased, as it seemed, to breathe. The doctor who was attending her certified that death had resulted from paralysis of the heart. For some reason which is not explained another medical man, Dr. Loukhmanow, saw the body, and, having been informed that the lady had suffered from attacks of hysteria and catalepsy, thought it worth while to make a thorough examination. After trying various other means, he applied the microphone to the region of the heart, and was enabled by this instrument to hear a faint beating, which proved that life was not extinct. Everything was done to resuscitate the patient, who shortly afterwards recovered consciousness.

THE JOURNAL had some editorial remarks recently in regard to the Reading coal combine which controls ninety-two per cent of the output of anthracite coal in this country. President McLeod declared that the trust was not formed to advance the price of coal, indeed that the people would really be benefitted by the "economics" which the trust would carry out in production. The "benefits" are now being realized. On January 28 there was an advance of twenty-five cents a ton on stove coal. In March another advance of twenty-five cents a ton was ordered by the trust. And now the trust has increased its benefits to the public by decreeing a third advance,—an advance of ten, fifteen and twenty-five cents a ton on grate, egg and nut coal respectively, which will net the coal combine half a million dollars on the output for the present month. Future "benefits" may be expected in due time. This method of overcoming competition and raising prices is a form of conspiracy against the public which will not be submitted to forever.

EVERY man may find matter for serious reflection in the article published elsewhere relative to the difficulty of finding employment in this city, says the New York Press. The facts should appeal with especial emphasis to fathers whose boys are yet in school. What course is to be taken to guard a boy from the possibility of lack of employment? The common schools, of which we justly boast, do much, but not all, and the most serious defect in the system of education now in vogue may be remedied, if not by the school managers, by parents. Is a boy properly prepared for the battle of life by leaving school with an elementary knowledge of mathematics, geography, history and grammar? We think not. As population increases the pressure of competition becomes more severe. As the world progresses the demand for a high order of skill in every department of activity increases. Specialization is the order of the day in every trade and profession. It is, therefore, of paramount importance that a boy should learn some trade or business before his school or college days are over. If he is fit to be a wage earner he will make all the

better employer of wage earners later on. It may be plumbing, or it may be bookkeeping, stone cutting or "clerking," but it should be something. The merchant or the manufacturer has no time for the instruction of novices. The general laborer must be idle or "saw wood." The skilled laborer is almost always in demand. The late Emperor Frederick had one son taught shoemaking, another cabinet making, another navigation, and so on. It is an impressive fact that the president of the greatest railroad in the country learned surveying in his youth and the first vice-president became so perfect a master mechanic that when the Johnstown flood paralyzed the entire system he took personal command of the construction corps sent out. Yet neither President Roberts nor Vice-President Thomson were poor boys, but both learned a trade. Teach your boy one.

SAYS a Chicago daily: "The rumor that Patrick O'Sullivan, one of the murderers of Dr. Cronin, is dying of consumption is revived, possibly with a view to encouraging the movement to secure O'Sullivan's pardon. The deliberation and brutality with which the Cronin murder was planned and executed are without a parallel. O'Sullivan's part in the atrocity was peculiarly inhuman, illustrating to a shocking degree treachery, ingratitude and cowardice. Up to this time O'Sullivan has made no indication of his penitence. When he has confessed his crime and manifested contrition therefor, it will be proper to think about extending to him a little of that mercy which he did not show Cronin." The evidence against O'Sullivan was such as to leave no ground for doubt as to his guilt. It has been rumored from time to time that he would sooner or later confess his crime and make a revelation in regard to the part taken by others than those who were tried with him. His lawyer has been buoying him up with the prospect of a new trial, which it is believed has kept him silent. A message from Joliet states that Mr. W. S. Forrest after an interview with him said that he "was reassured when he saw O'Sullivan, and the iceman told him he had made no such statements as were attributed to him. Pat O'Sullivan was not the man, Mr. Forrest said, to say anything, whatever might be the outcome of his sickness." It seems strange when a man has been convicted of murder by a jury of twelve men, upon evidence the force of which no amount of fraud and perjury could destroy, that an able and skillful criminal lawyer should continue his efforts in behalf of the criminal and against the interests of society. In justification of such efforts it may be said that Mr. Forrest probably acts on the theory which he maintained during the trial, that O'Sullivan is innocent. Then a lawyer paid to defend a criminal may be insensible to evidence which convinced not only the jury but all who read the testimony. Or may a lawyer use his legal abilities to secure the release of a client after he has been convicted, even though the lawyer is himself satisfied of his client's guilt? How far may the legal profession employ its resources against the interests of society, in behalf of men known to be murderers? Can an honorable man feel satisfaction in securing the acquittal or release of a criminal, known by him to be such, in consideration of a few thousand dollars?

## DEPEW'S DECLAMATION.

At a meeting held recently in New York in honor of Frederic Douglass, Hon. Chauncey M. Depew made some remarks in regard to slavery which have been widely published, with words of praise by the religious press and generally with approval or without criticism by the secular press. "He (Mr. Depew) desired," says the New York Mail and Express, "to call the attention of the colored man in his studies of the progress of emancipation of the race to another fact, namely, that the conscience of the North was roused to the point at which it fought the war of the rebellion and emancipated the slave mainly by the teachings of the Northern Christian pulpit. The enthusiasm which greeted this manly, eloquent and Christian-like defense of religion was wonderful. The applause was deafening and prolonged. The outburst was spontaneous. This occasion, when Mr. Depew used his rare gifts in defense of Christianity, will not soon be forgotten. It adds another wreath of honor to the many which Mr. Depew already wears." THE JOURNAL deals mainly with the living present rather than with the dead past. It is concerned with live issues, and not with those which have been settled by the logic of events, but when a palpable falsehood in regard to a great movement which culminated within the memory of men who are not yet old in the emancipation of 4,000,000 slaves is uttered and circulated in support of religious conservatism, THE JOURNAL has something to say. Chauncey M. Depew is an eloquent orator and an attractive personality, and for this reason what he says gains currency and is often invested with an importance beyond its merits.

The statement "that the conscience of the North was roused to the point at which it fought the war of the rebellion and emancipated the slave mainly by the teachings of the Northern Christian pulpit" is contrary to the fact, and it is contradicted by the memory of thousands still living. During the years preceding the War of the Rebellion the pulpit, like the press, both North and South, reflected public opinion in regard to slavery. In the South the pulpit gave slavery the most powerful support it could, by defending it on Bible grounds and by denouncing anti-slavery teachings as infidel and satanic. In the North the pulpit for years defended slavery, afterwards it apologized for it; when there was a considerable and growing sentiment against slavery, but before this sentiment was general in the North, the pulpit preserved silence in regard to the great evil, discouraged agitation of the subject and denounced the agitators as infidels. The work of educating and rousing the "conscience of the North" was done in the early days of the anti-slavery struggle by men who were not allowed to enter the pulpits, whom the pulpits united with the press in denouncing as fanatics, social disturbers and enemies of religion. Every Christian pulpit, every Christian hall in Boston was closed to Garrison, and the only place he could secure in which to hold a meeting in the interest of the slaves was Julian Hall which was then under the control of Abner Kneeland, a freethinker, a man of learning and noble character, who was imprisoned in Leverett street jail, Boston, sixty days for blasphemy.

"Advert for a moment" wrote Albert Barnes, years later, "to the efforts made to remove slavery from the world, and to the hindrances which exist in all efforts to remove it in consequence of the relation of the church to the system. . . . The language of the ministry and the practice of the church members give such a sanction to the enormous evil as could be derived from no other source, and such as it is useless to convince the world of the evil. The most efficient of all supports, the thing which most directly interferes with all attempts at reformation; that which gives the greatest quietus to the conscience, if it does not furnish the most satisfactory argument to the understanding is the fact that the system is countenanced by good men; that bishops and priests and deacons, that ministers and elders, that Sunday school teachers and exhorters, that pious matrons and heiresses are the holders of slaves and that the ecclesiastical bodies of the land address no language of rebuke or entreaty to their consciences."

Read what Martyn says in his biography of Wendell Phillips. "At the period now under review [1840 to 1850] with one or two small but honorable exceptions, like the Free Will Baptists and the Free Presbyterians, the churches were all the apologists and often the defenders of man-stealing. . . . Individual pulpits and individual church members, shining lights in this dreary midnight, were found in all the historic denominations, refusing to quench their beams. But exceptions do not break—they prove the rule. As organized bodies, the churches admitted slave-holders to their communion, installed them in their pulpits and screened their sin with palliative resolutions. At the same time they branded the Abolitionists as fanatics, meddling with what did not concern them, and anathematized them as infidels assaulting the administration of Providence. For example, the Rev. Wilbur Fisk, the leader of New England Methodism, declared that the general rule of Christianity not only permits, but in supposable circumstances enjoins, a continuance of the masters' authority." A New England Methodist Bishop maintained that the right to hold slaves was founded on the dictum. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." Prof. Moses Stuart of Andover Theological Seminary, one of the greatest scholars and theologians of his day, said: "The precepts of the New Testament respecting the demeanor of slaves and their masters beyond all question recognize the existence of slavery." Prof. Stuart wrote to President Fisk, who was President of Middletown Seminary, "that slavery may exist without violating the Christian faith of the church," and President Fisk replied "This doctrine will stand, because it is a Bible doctrine." Alexander Campbell, who founded the sect that bears his name, and lectured East and West as well as South, wrote "There is not one verse in the Bible inhibiting it [slavery], but many regulating it. I could as soon become a socialist or a freethinker or a skeptic, as say or think that it is immoral or un-Christian to hold a bond servant in any case whatever, or to allow that a Christian man cannot have property in man. I therefore dare not, with my Bible in my hand, join in the anti-slavery crusade against the relation of master and slave in all cases whatever, or proscribe from the Lord's table a Christian brother because he holds property in man." Campbell was himself a slave-holder.

The strongest opposition the anti-slavery agitators had to encounter in their work of education was that based upon belief in the inspired and authoritative character of the Bible and the conviction that the Bible recognized slavery as a God-ordained institution. Against them were constantly quoted the twenty-fifth chapter of Leviticus and the names of Biblical scholars, famous divines and religious leaders. From the time of the amiable Bishop Berkley who was, while in Rhode Island a slave-holder, and from an earlier time, slavery which had been established on this continent by Christians was naturally supported by the pulpit generally and by the highest and most powerful religious authority. Gradually by agitation and discussion extending through many years, a large proportion of the people in the non-slaveholding states, where pecuniary interests were not largely and directly involved, came to have something like a perception of the great wrong of human slavery and a desire to prevent its extension. The Northern pulpit and the Northern press changed their attitude in relation to slavery as fast as the people did and no faster. A multitude of causes combined to strengthen and intensify the public sentiment against slavery. Here and there a pulpit was pronounced in denouncing the evil when to be an abolitionist was to be a social outcast, but its influence was necessarily very limited. The work of agitation and education up to a comparatively late date had to be done mainly outside the churches. As one of the leading religious papers had to confess: "The church has pusillanimously left, not only the working oar, but the very reins of salutary reform in the hands of men she denounces as inimical to Christianity, and who are practically doing with all their might for humanity's sake, what the church ought to be doing for Christ's sake

. . . . Woe, woe, woe, to Christianity when infidels by the force of nature, or the tendency of the age, get ahead of the church in morals and in the practical work of Christianity."

Reference was here made to Garrison, and those working with him, outside of all ecclesiastical organizations, whose labors prepared the way for conditions which made possible years later, Sumner's eloquent denunciations in the United States Senate of "The Barbarism of Slavery," and "The Crime against Kansas," with those other powerful speeches in Congress which voiced the enlightened moral sentiment of the nation. The slaveholders, defeated in their efforts to extend slavery, resolved to take the Southern States out of the Union. Fort Sumpter was fired upon and the unity of the Republic was imperilled. Then the people in the Eastern and Western States were aroused with determination to prevent secession, and as the war proceeded the people were taught in the school of hundreds of bloody battles that the only way to end the war with the Union undivided was to free the slaves, and thus a measure of military expediency became a sublime act of justice in the history of freedom. To represent that the efforts which succeeded in overcoming treason organized in armed rebellion, and that the moral sentiment and military necessity which led to the Emancipation Proclamation, were due to the teachings of the pulpit is to pervert the truth with a shameless disregard of facts which the intelligent and fair minded among the clergy themselves must deplore.

## PUBLICITY AND PROMOTION.

Every great cause or enterprise must be promoted with skill and persistence to insure success. The merits of an enterprise may be great, its scope universal and yet if it is not presented to the world in a way properly to inform the public and also to stimulate coöperation and sympathetic interest the chances of success are seriously abridged. People wonder how it is that within a year from its inception the interest in the Columbian Exposition was more general and information concerning it more widely and effectively disseminated than ever before in even an international event. How is it that the magnificent Paris Exposition at the flood tide of its glory was not as well advertised as is the coming Fair at Chicago, a year before it opens? How is it that in every language that has a literature and even among savage tribes the fame of the coming event has travelled far and wide? It is all simple enough in the telling. The managers of the exposition are keen and experienced men. They realized that there was promoting to be done. They established a Bureau of Publicity and Promotion, and selected for its chief an able and enthusiastic journalist, Major Moses P. Handy. To his genius and untiring industry is due the efficiency of his department and in a large measure the success in heralding the vastness and perfection of the plans and scope of the exhibition throughout every nook and corner of the globe, both on the vast continents and on the islands of the seas. A mere business venture may be promoted without disseminating much information, but an international exhibition requires vastly more. Knowledge in ten thousand forms must be spread before the world, and the world must be made to receive it whether it will or not; and this the department of Publicity and Promotion has accomplished. It has supplied the information in such admirable forms that its absorption has been a matter of course. As an educator of the world relative to the Columbian Exposition, Major Handy's Bureau has done a work that could not have been accomplished under the direction of other than a trained journalist for ten times what it has cost. Indeed, money could not have compassed some of its achievements. Journalists the world over are indebted to Major Handy for the prestige his work has given the profession. THE JOURNAL offers this spontaneous meed of praise in token of its appreciation of merit and with no desire to belittle the magnificent work done in every department of this the greatest enterprise of the kind since the dawn of civilization.



## PSYCHICAL SCIENCE CONGRESS NOTES.

Our esteemed co-worker in journalism, W. Stainton-Moses, M. A., (Oxon.) Editor of *Light*, and President of the London Spiritualists' Alliance, writes with his wonted courtesy and never-failing friendliness of the coming Psychical Science Congress. Responding heartily to the invitation to act as a member of the Advisory Council, Mr. Stainton-Moses writes to Dr. Coues: "Whatever I can do to make known what you are engaged on shall be cordially done. . . . You honor me by the desire to associate me with any work that you and Col. Bundy are engaged in. . . . As long as I live I shall work and so long am yours to command. After that you must catch me!"

The Rev. Minot J. Savage, member of the Society for Psychical Research, whose liberal and progressive views are well known to all *THE JOURNAL's* readers, writes "heartily if in great haste": "I will gladly accept a position on your Advisory Council and do all I can to help on the success of the proposed Psychical Science Congress." The committee expects to secure an address from this gentleman.

Psychical science has exceptionally close relations with religion; and in further evidence of the attitude of some distinguished divines toward the Psychical Congress may be cited the following letters received by the committee:

NEW YORK, April 12, 1892.

DEAR SIR:—I am a member of the society here at the east, but if this is another with a separate action and work put me down for that too. As I can have no wish but that the truth shall be made clear about this momentous question.

Indeed yours,  
ROBERT COLLYER.

THE CHRISTIAN UNION, NEW YORK, April 4, 1892.

DEAR SIR:—I have already consented to act upon the Committee of Religion, the exact title of which I have forgotten, and it seems to me that it would not be advantageous to put the same name on two committees of the World's Congress. If you at headquarters are clearly of the opposite opinion, I shall certainly not object to have my name put upon your committee, though my judgment would be decidedly averse to such duplication of a single name. I am interested in psychical science. . . .

Yours sincerely,  
LYMAN ABBOTT.

Dr. Abbott may be assured that headquarters are clearly of the opposite opinion regarding the objection thus raised, as in many cases the same name appears on two or more of the Committees and Councils of the various Congresses. We may therefore hope for his friendly and efficient services as a member of Psychical Science Congress.

Bishop Phillips Brooks sends the Committee the following cordial letter, which speaks for itself:

233 CLAREDON ST., BOSTON, April 6, 1892.

MY DEAR SIR: I am much interested in the papers you have sent me with regard to the Psychical Science Congress, to be held in connection with Columbian Exposition. I need not say how very important I think the researches in this great subject are, and how valuable I think such an assembly may be made. I must, however, decline to allow my name to be used as one of those who can take any active part in carrying out the plans of the Congress. My engagements make it impossible for me to take any part in such an interesting and important work, and I am exceedingly reluctant to allow my name to appear where I am not personally active. Therefore, pray excuse me, and believe that I value your invitation very much indeed, and shall wish for the Congress every best and most valuable result. I am, with sincere regards,

Yours very truly,  
PHILLIPS BROOKS.

Another Episcopalian clergyman sends the following:

COLORADO SPRINGS, COLO., April 7, 1892.

I will be delighted to serve as a member of the Advisory Council, and give the subject—or object—all

the attention I can. . . . I feel honored that you have chosen me, and will fulfill all duties to the best of my ability—even though it should "commit me to belief."

Faithfully yours,  
A. R. KIEFFER.

Professor F. W. Putnam, the eminent ethnologist, of the Peabody Museum of Archaeology at Cambridge, says: "Please put me down on the Advisory Council of the Psychical Science Congress."

Medical Director Richard C. Dean, U. S. Navy, of the Navy Department at Washington, writes: "By all means put me down among the Advisory Council of the Psychists."

Mrs. Elizabeth Lowe Watson writes from Sunny Brae (Saratoga P. O.) California: "Your valued favor of March 28, in which you do me the honor of inviting me to become a member of your Advisory Council, and also suggesting that I deliver an address at the Psychical Congress, is gratefully received. I hope to be at the Exposition when the Congress meets, and will gladly do anything in my power to contribute to the success of this lofty enterprise."

Professor Henry Wade Rogers, President of the Northwestern University at Evanston, Illinois, accepts membership in the Advisory Council in very cordial terms, and offers some valuable suggestions upon which the Committee have already acted. One of the most profound and philosophical thinkers of our day writes as follows:

DEPARTMENT OF THE INTERIOR,  
BUREAU OF EDUCATION.  
WASHINGTON, D. C., April 4, 1892.

DEAR SIR: Your letter calling my attention to the announcement of the Psychical Science Congress is received. I am very glad to know that this subject is to be treated in a Congress and I hope that there will be a large attendance from all parts of the world to discuss the important questions announced on its programme. I shall be glad to serve on the Advisory Council and "give advice" when ideas occur to me.

Very respectfully yours,  
W. T. HARRIS,  
Commissioner.

Another clear-thinking writer and speaker deeply versed in philosophy and well acquainted with modern scientific thought, who has recently given much attention to the researches known as psychical, writes a letter we must cite in full:

CHICAGO, April 2, 1892.

DEAR PROFESSOR COUES: Replying to your favor of March 30th, I have to say that I am quite willing to serve as a member of the Advisory Council, and you are authorized to use my name in this connection. My own observations and studies, the last few years, have led me to believe that the science of the future will enter upon new possessions of incomparable value through the doors of Psychical Research. I have no doubt that the Psychical Science Congress, under the judicious management of its Committee, will prepare the way for, and contribute to this result. Great have been the conquests in the domain of psychical science; as great or even greater may be future discoveries in the unexplored subconscious or subliminal regions of which we now begin to get glimpses. I wish the Psychical Science Congress success in its proposed work, in which I shall be glad to assist in any way I can.

Sincerely yours,  
B. F. UNDERWOOD.

Among the cultivators of formal biological science with whom the Committee is in correspondence are Professor E. D. Cope, of the University of Pennsylvania, and R. W. Shufeldt, U. S. A., of the Smithsonian Institution. The latter is well known to readers of *THE JOURNAL* by his contributions to Psychical Research, but much more widely known, abroad as well as at home, for the extent and variety of his investigations in natural history and comparative anatomy.

Professor Cope is a man of brilliant genius as well as of great erudition in biology, a writer of great versatility and unwearying industry. Both these gentlemen have the insight and discernment to see in Psychical Science some things that have thus far escaped most of their orthodox biological brethren, and both are members of the Advisory Council.

Among the most prompt and unqualified responses to the Committee's Announcement are those of several of *THE JOURNAL's* oldest and warmest friends, among which we may name Mr. W. E. Coleman, of San Francisco; Hon. A. H. Dailey, of Brooklyn, and Giles B. Stebbins, of Detroit. Says Judge Dailey:

"Your kind invitation to place my name upon the list of those interested in the World's Congress Auxiliary, found me in bed from illness, and I take the earliest occasion to dictate a reply. Please make such use of my name in this matter as you please. I shall be glad to be of some service in the important work you with Col. Bundy have undertaken. It ought to be productive of much good."

We gladly make another quotation from a letter received from the venerable Auditor-General of the State of Connecticut:

HARTFORD, CONN., April 11, 1892.

"MY DEAR SIR: Yours of the 7th is received. I am greatly interested in the fact of the Psychical Science Congress you speak of, and shall be in its character and work, and have no objection to any use of my name that will be helpful. But I am too old (76) to undertake any work in its behalf, and probably should be substantially useless to it. My preference would be not to take the official position you propose as I do not like to be a useless officer—but will leave it wholly to you and Mr. Bundy to put me there, if it will be of any benefit."

Very truly yours,  
JOHN HOOKER.

Our friend needs no assurance of how highly we value his good will and good wishes. These are themselves helpful to the Committee.

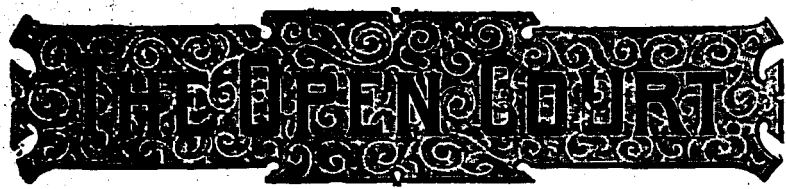
Psychical and Military Science are not generally credited with close kinship, but interest in psychical research is by no means confined to civil life. More than one member of the Committee have military titles, and the following is from a member of the medical corps of the army:

SAN FRANCISCO, CALA., April 1, 1892.

DEAR SIR: Replying to your note of the 28th ult., I would say that I am quite willing to be a member of Advisory Council in connection with the Psychical Science Congress, and to do what I can in furtherance of the aim and object thereof. I am, my dear sir,

Faithfully Yours,  
J. P. WRIGHT,  
Surgeon U. S. A.

THE Rev. Joseph Cook, a pulpiteer of some repute in Boston, is quoted, observes a Chicago daily, as having said: "There is a little provision in the constitution which says that the president of the United States shall have ten days in which to sign or veto bills presented to him by congress, but that he cannot sign or veto them on Sunday. Now, there is the constitution of the United States which expressly prohibits the president from working on our national rest day." And from these premises the reverend gentleman argues that the World's Fair should be closed on Sunday. Mr. Cook probably knows his theology better than he does his constitution. It would probably puzzle him to find in the fundamental law of this nation any express direction that the president shall neither sign nor veto bills on Sunday. He would search long and fruitlessly for anything which "expressly prohibits the president from working on our national rest day." Custom, indeed precedent, and the individual convictions of the presidents have made Sunday a day of perfect rest in the white house. But so far as the constitution of the United States is concerned the president might make that his chief day of labor and of toil just as Mr. Cook does.



### A JOURNEY FROM DEATH UNTO LIFE.

BY VINCENT BECKETT.

Mr. Asa Older, tall, thin, and wiry, was hastening along an awakening city street on his way to business. His sharp eyes were on the pavement and his ever busy mind was struggling with problems awaiting him in the day's routine. Mechanically his quick steps turned a familiar corner. A hubbub, a clatter and a loud outcry struck his ears and caused him to cast a glance ahead and almost at the same instant a foaming pair of runaway horses in mad flight struck him down, trampled him under their merciless feet and went on.

The accident was so sudden and so stunning that Mr. Older could hardly realize that he had been run over. He had scarcely dropped the reverie thus disturbed before he had regained his feet. He looked about to see if his mishap was observed, recovered his hat, brushed the dirt from his clothes and proceeded to make an examination of himself. His left arm hung loosely and the bones seemed fractured in two places, his chest was crushed in, and the sharp cork of a shoe had pierced his temple. He pronounced his injuries severe, and was greatly surprised that they gave him no pain or inconvenience. The broken bones of his arm grated together when moved but did not interfere with its use. He needed no assistance from the crowd that soon gathered on the spot but he was a little chagrined that no help was offered even no inquiry made after his welfare.

He continued his walk to the office. It was early and the door was still closed. He felt disturbed and uneasy and disinclined to work, so he sauntered over to the park and seated himself on one of the benches.

Mr. Older had never been a lover of nature. He had, in fact, never raised his eyes from his desk long enough to see anything more to a tree than a convenient shelter, or to a grass plot than a welcome relief from sand, dust and weeds. But on this morning the carpet of green velvet penciled with light and shade the swaying branches and fluttering leaves, the chattering of the squirrels and the varying tones of the garrulous birds soothed his disturbed nerves and gave rest and peace. He wondered that he had for so long time allowed this charming place for innocent recreation to go undiscovered. He resolved to visit the park oftener in future.

When he reached the office again there was a crape on the door. Startled at first, he recollected that his partner's mother had been ill and her death expected for a long time. It was the dull season and there being nothing pressing in the way of business he returned to further enjoy the newly discovered beauties of the park. The sun had taken possession of his previous seat, so he selected another. He drew some nuts from his pocket and tried to make friends with the squirrels, but the little fellows sat and rubbed their paws or dug at the roots of the grass and gave him no heed. Friends hastened past intent on errands on which the fate of the nation seemed to depend, and he nodded pleasantly but no one returned his salutation. No one appeared to see him. He was inclined to be displeased, but when he recalled how often he had been scolded for passing his best friends on the street without seeing them, he turned away from the passers-by and amused himself by conjuring figures and pictures from the chance shapes of the patches of sunshine and shadow spread out on the tree-studded lawn. In one shadow he traced the outlines of a church with a steeple many times higher than itself; then he turned to a rug of light and made out a camel with two humps kneeling to receive a load; another shadow pictured a mountain with a tree growing out of a shelf of rocks on its side; turning to the church again he found it changed to a pair of lovers in fond embrace. Thus employed the forenoon passed quickly.

Inasmuch as he was making of this a holiday he

would surprise and delight his wife by going home to lunch. It was more than likely that she had not yet heard of his partner's bereavement and, therefore, would not be expecting him. He jogged his memory for the last occasion when he lunched at home on a week day but only reached the conclusion that it was many years ago. He promised himself much enjoyment in the unusual occurrence to-day.

There was crape on his own door. This time Mr. Older was actually astonished. He was vexed, likewise. It couldn't be, he queried, that they intended to hold the funeral at his home. Lowther had a roomy residence, larger and more convenient than his, and with the old lady gone there was no one but himself and sister to occupy it. There could certainly be no good reason, he protested, for bringing the remains to his home, if that had been done, and if not the families were not so intimate socially as to call for such a marked expression of sympathy. He hurried into the house. The windows were darkened and he found in the dining-room and kitchen no preparation for luncheon. The servants were sitting with listless hands or walking about on tiptoe. Mrs. Older and daughters were not visible and he made a search for them. They were found in the parlor all plunged in the deepest grief. A bier stood in the center of the room with snow-white covering outlining a human figure. Mr. and Miss Lowther were present, but Mr. Older fancied that his own family acted the part of chief mourners, while the Lowthers took the role of comforters. He was nonplussed.

He felt that this was "not his funeral," as he expressed it, and that the making of it so without consulting him, was, to say the least, an intrusion. He was not in an amiable frame of mind when he entered the room. However, nobody looked up or otherwise noticed him. He stood beside his wife and laid his hand on her shoulder. He uttered her name, but even when he shook her, gently at first and then almost savagely, she neither raised her face from her handkerchief nor in any manner recognized his presence. Questions repeatedly addressed to his daughters and to Lowther elicited no response, and, having satisfied himself that attention was deliberately refused him by all, Mr. Older, thoroughly incensed, strode noisily from the room and out of the house.

He seated himself on the portico and long and earnestly pondered the strange attitudes assumed toward him by his family and friends. His wife was ever a pattern of devotion and his daughters kind, loving and obedient. Now, without warning or cause, that he was aware of, he was made a stranger in his own home—worse than a stranger, a nonentity, ignored, made an object of contempt and ridicule by those he loved best. The thought was gall and wormwood to him who was used to having his commands obeyed and his slightest wish respected. Impatiently restless with the riddle that he could not solve he passed out of the gate and stood on the walk. A neighbor hastening homeward almost ran over him but made no response to his friendly greeting or gave him faintest notice. Surely the neighbors must be in the plot, he thought, and he almost resolved in his mighty indignation to knock down the very next person who should insult him, just to let it be known that he could resent it. He also felt inclined to return to the house and raise a brisk racket—do something that would fetch the police and bring scandal on all concerned. But his pride allowed such rash thoughts only momentary harbor. Dignity suggested that if people wished to snub him it was one of their inalienable privileges to do so. If his own family could live without him he certainly could live without them.

But in spite of his wrath he had to smile to see the June zephyr sport with a gentleman's hat, and his frantic efforts to recover it. The hat took a dash across the street and lodged against the curb. The owner followed and put out his hand, confidently, to grasp it as it started off rolling slowly on its rim. The man made a flying leap, took a few quick steps and planted a foot savagely on the spot where his hasty calculation said it should be, but where it was not, because of its having gone careering away to the right. The hat lay in the dust until the moment

when he would have seized it and then it started on again leading in a sprint race of a block and dropping into a pool formed by a defective hydrant.

After this diversion Mr. Older felt better. Misery loves company and he had seen somebody else annoyed. But this was a day of surprises. Walking down the street, at the first corner he met, nearly face to face, an old and highly esteemed friend whom he had not seen for a long time, not since—truly, he attended his funeral a year or more ago. He halted in pleased astonishment and gazed a moment at the gentleman as at an apparition. The conspiracy, as Mr. Older termed it, seemed far-reaching, for even this person would have gone his way without speaking had not Mr. Older hailed him. Hearing his name called, however, he turned back and expressed much pleasure at the meeting.

The friends sauntered on together. After the first moment Mr. Older forgot that there was anything remarkable in the apparent resurrection of one whom he had helped to bury and they conversed on the leading topics of the day as if there had been no separation of a year. As they walked they constantly met other acquaintances who were supposed by Mr. Older to be lying quietly under six feet of earth. Some he had not seen since childhood. One was a man solemnly condemned by a jury of his peers, sentenced by a just judge, and who it was thought slid down to purgatory on a rope greased by the county sheriff. The day being warm the light scarf about his neck was thrown back and the livid marks of the rope showed plainly on his neck. The natural wonder excited by these unusual and unexpected meetings passed off quickly and they appeared the most natural things in the world. Mr. Older soon forgot his troubles at home and spent a happy afternoon in renewing old acquaintanceships.

As evening drew near he turned his steps homeward. He found no welcome change in the situation. There was the same air of gloom and the same tearful wife and daughters. There was also a continued inattention to his presence, but this no longer angered him. Indifference took the place of indignation, and he made no further attempts to command notice. Alone and in silence he partook of the cold lunch set out. He sought his accustomed bed early.

The occurrences of the day so unexampled and mystifying occupied his thoughts and drove away sleep, and he arose, dressed, and went out for a stroll. He wondered at so many people being abroad at night. He met the man with the rope marks on his neck and soon perceived that most of the prowlers were of like stamp.

He returned to the chamber and quietly seated himself beside the bed. His wife's face was turned toward him. Her cheeks looked unnaturally white and drawn as from suffering, and tears had marked their pale surface. Again he marveled that his partner's affliction should so distress her, and after much study he left the problem still unsolved. He sat a long time and studied the careworn features and it occurred to him that this was the first time in twenty years that he had paused in his absorbing pursuit of wealth long enough to closely observe that dear face—dear still if long neglected. He had not before noticed that gray hairs had wolfishly crept in among the beautiful auburn locks and that the angular tally marks of departed years marred the fair skin. In reverie he went back to courtship days, and the love then declared again thrilled his being and he knew that it had not diminished in the rubbish of business. His conscience smote him and, in his penitence, he bent over the quiet woman and gently kissed her lips. He thought her asleep but as he touched her the white arms came up and closely encircled his neck and the parted lips, still soft and sweet, murmured his name. Long he rested in the welcome embrace. Days and scenes pushed so far back into the past as to seem to belong to an altogether different person, returned with all their joyful sensations and he became a happy lover once more. A look of supreme happiness brightened his sweetheart's face lending it girlish beauty and making it certain that the husband's caresses in age were not less welcome than the lover's in youth. Two



hearts, long estranged by worldliness, once more entwined and the old days of unalloyed happiness were relieved in reminiscences. The hours were as moments that brought a timid glow of light to herald the day.

After the tender experiences of the night Mr. Older expected to resume his old position in the eyes of his family. He was, therefore, disappointed to find the studied neglect of yesterday continued. He could hardly tell whether he was most angered or wounded. Without partaking of breakfast he sought the street and its companionships. He was not needed at the funeral so he remained away and, to use his own expression, "let them run it to suit themselves." But in the evening he returned to dinner and at bedtime sought his chamber. Again the night brought no veil of sleep, but instead, he enjoyed the sweet intoxication of a second lover's visit to his long neglected sweetheart.

He was late at the office next morning. His arrival was unnoticed. A stranger was seated at his desk engaged with his books. Surprises of this kind had become too common to excite him but he looked around for Mr. Lowther, intending to ask for an explanation. That gentleman was not present, so Mr. Older walked over to the park, it being the most pleasant place to wait. In thinking on the subject he saw that his displacement at the office harmonized with his treatment at home, both undoubtedly being parts of a well-laid plan. It was plain that he was in the way of some one to him unknown who was using a powerful influence to relegate him to oblivion. He had to admit that the opposition had its forces well disciplined, but if he should fight for his rights he was certain to come out winner. That was beyond question. But his two days' relaxation from business, a boon he had not enjoyed before since he reached manhood, had given him a relish for idleness. Thus influenced he reasoned: Why should he engage in a quarrel? Whom had he been slaving his life away for anyway—whom indeed but his family. For their benefit alone he had toiled from early morn until bedtime, year after year, holidays included, and now if they chose to dispense with his services they were but doing him a kindness. He would accept it as such and thank them for the holiday; they were welcome to the property he had accumulated. For himself he could start anew with nothing, live comfortably and take life easy.

Mr. Older spent the days with his new-found cronies, continued his surreptitious nightly visits with his wife and was moderately happy. He found consolation in the knowledge that though Mrs. Older acted a part in the strange conspiracy her heart was not in the plot, but was still his very own. And again, as so often before, he tried to unravel the absorbing mystery, but only succeeded in tangling the skein.

Ten years went by—calm uneventful years. The twigs that Mr. Older planted in his garden when it acknowledged his ownership were crowned with shapely heads of leaves and blossoms and shed sweet perfume for all passersby. The vines that he set beside the porch now sturdily fought a winning battle with the sun's red hot darts and gave grateful protection to its supports. Dame Nature, year by year had strengthened and beautified all her loyal dependants, but otherwise the home place was unchanged. Not unchanged, ah, no! two daughters had taken mates and sought new nests. One daughter only—the baby, just blooming into womanhood, remained to cheer the mother's loneliness.

In the mother, sad-faced and mournful, Mr. Older had for some time been noticing, with much pleasure, a gradual return of smiles and cheerfulness. He also observed, but with feelings quite different that the visits to her residence of his old partner, Mr. Lowther, were becoming quite frequent. Three times a week, calls that terminated only with the evening were, he thought, not explainable on the score of business necessity or friendship. The green-eyed monster was awakened in Mr. Older's breast and he forthwith ceased his lover's visits to his wife. He argued that his wife could not be sincere in her expressions of attachment to himself else why would she encourage the attentions of another, and she certainly did man-

ifest pleasure at Mr. Lowther's frequent visits.

Suddenly a bright ray of light pierced the dark curtain or mystery that for half a score of years had enveloped him and the hidden things were made plain. In this courtship, and courtship it certainly was, he found the explanation long waited for, of his own strange usage. The plot was well conceived and great deliberation attended its execution, but it was now laid bare. It was a most dastardly piece of business and of a nature that he would not have believed either Mrs. Older or Mr. Lowther capable of. He could not conceive that his daughters and all who assisted in the conspiracy knew what they were doing. At this late day the deception would not be suspicioned.

For months the demon, jealousy, raged in Mr. Older's breast, and he walked the streets day and night, uttering threats and laying plans for revenge that he never executed. He did, however, one evening, intrude himself on the offenders' privacy and roundly denounced each individually, and both as one, for their perfidy. He used the most forcible adjectives and the most effective manner he could command, but instead of the shame and confusion that he expected they ignored him utterly, and in his presence, to prove their contempt, actually kissed goodnight. This was all that human flesh could bear and Mr. Older bolted for the street that he might escape further temptation to enact the murderous thoughts he harbored. Henceforth he avoided that neighborhood and sought the lowest quarters of the city to fellowship with the vicious and depraved. Once only, inspired by uncontrollable curiosity, he passed his old residence. The name of Lowther had replaced that of Older on the doorplate. His heart gave a bound and a sharp pain went through him like a dagger. The last tie that bound him to his old life was severed and he returned to his wild companions. Though he took no part in their crimes, their general wickedness was in keeping with his revengeful mood, and therefore sweetly agreeable.

Mr. Older was a man of noble mind and high spirit, and when himself, abhorred all that was low and vulgar. Consequently, when Father Time, the great consoler, had shown him the folly of his ways and gently led him back to sanity, life in the slums grew irksome and he reappeared among his old friends. Even this society was far from satisfactory. It comprised a crowd of loafers and though an improvement on the type he had lately known, it was still a crowd of loafers, having for leaders vulgar and ignorant minds whose highest conception of wit was an objectionable story, whose clearest diction was profanity, and whose heroes were the base and unprincipled. He endured and made the most of this society because he could find no better and it was his policy to agree rather than to quarrel with the inevitable.

In his enforced leisure, seated on his favorite bench in the park and inspired by the simplicity and perfection of nature's handiwork, Mr. Older gave much thought to subjects metaphysical. Accepting as true the much ridiculed statement that man is mind and not matter, and that the thing we call the natural body is but the creation of mind and visible only to minds on the same plane of thought, he began a course of reasoning on this basis. He studied himself in the light of present and past experiences, comparing the mental and physical characteristics and seeking to discover their exact relation to and influence upon each other. As he delved, the physical grew less and the mental more in importance. He came to perceive that the physical is but the self made manifest. In studying self he discerned that it is a collaboration of the evils, aptly termed devils: Hate, lust, avarice, pride, revenge, fear, and kindred thoughts. Broken bones and pierced flesh gave no pain, but a day spent with the gossiping crowd left him a crick in his back. Envy and greed when entertained, disarranged his bowels; malice induced headache, fretfulness arrested digestion and anger interrupted the heart's action. Blood circulation, digestion, nerves and flesh being no part of man but simply the human creatures of the passions, how could it be otherwise than that the passions should control them, and that

with the mind freed from these evils the physical body should vanish?

Having arrived at these conclusions, Mr. Older paused to take a survey of his associates and it came to his consciousness that the friends whom he met in his earlier days of idleness, and, in fact, all others that he had since known and was glad to call friends, were no longer about. Whither they had gone he knew not, neither did inquiry elicit any information concerning them, but he could not wonder that they had deserted him and his debased and debasing fellow loafers.

Mr. Older in his active days owned a country place that skirted a range of hills. Here, in a quaintly sequestered spot he had erected a rustic cottage. A mountain stream crashed through rocks, eager to arrive and more in haste to depart from its door. Giant pine trees, their mighty trunks shaded dark on the north side and light on the south, showered their cones and needles on its roof and protected a green turf that, innocent of undergrowth, formed a carpet spreading to the limits of vision in one direction and to the base of sharply jutting cliffs in another. To this charming spot he had been accustomed to send the friends who loved hunting and fishing and who, unlike himself, had leisure for such unbusiness-like pursuits. Hither it was he betook himself when other shelter became unbearable and here, with more helpful surroundings he continued his studies and sought with earnestness to become harmonious with his new found truths.

He waged war against the powers of darkness which, since he perceived that thoughts are things, assumed true forms and figures. Unexpectedly, he found the solitude occupied by multitudes of people who, like himself, were striving to solve the problem of life. From them he received encouragement and assistance. Love was his only weapon. Deep in the sombre forest he fought the first stern combat, and, in the flush of victory, fashioned a crown of fanned pine cones and glossy chinquepin, placed it upon the brow of hate and bade him go. High on the hill's steep slope he wove of fairest flowers sweet garlands for conquered envy, greed and fear. From feathery moss that fringed the crystal flood he conjured parting gifts for malice, lust and pride and bade them all a kind farewell. As one by one the unholy beings left him, faith entered in and gave expansion to his spirit. His eyes took in new beauties and new friends grasped his hand. His form grew light as air and earth seemed not needed for his feet. One perfect day in spring he sat beside his cottage door imbibing the beauties of a glorious sunset and plucking from its brilliant hues the gilding for a cross that rested on his knees. The last of all the sins, selfishness, alias death, knelt feebly at his feet. From out the circling heavens came sweet strains of music and a voice crying "welcome to my father's mansion." He stood and beckoned with his hand. He stooped and printed a kiss upon the demon's marble cheek, placed the priceless cross upon his back, and whispered adieu. He watched the vanquished tyrant as with earth and air, water, trees, flowers, birds and beasts, sun, stars and sky, he vanished into the nothingness from which corrupted mind had brought him, and then, having worked out his own salvation, Mr. Asa Older, thirty years after the runaway accident, with angels surrounding him, emerged from death into life eternal.

#### THE LAW OF PROGRESS.

By MARY E. BUELL.

"I walk in the light of unrisen suns,  
I list to the music of silence;  
The dawns and the chantings are already here,  
That throb on the mute lip of science."

An aged clergyman, a grand old patriarch gave me those lines and asked me to write a poem on them. I answered that the poem was already written, but that, as a page of prose often contained a whole volume of poetry, as did his lines, I would put my thought in unrhymed words. When a single sentence of doubt causes the ancient structure of belief to joggle, what may we not expect will happen in the light of the

"unrisen suns?" Sometimes the slightest wind will cause a mass of old, decayed timbers to topple and all. A big noise, a cloud of dust and all is over, a place is made vacant for a new and finer structure, built upon improved and firmer foundations.

True a few lamps may be broken and the oil of an old faith be spilled. But the new lighting material is not inferior to the old; on the contrary, when one is accustomed to the dazzling magnificence of these illuminating essentials, a much wider space may be visited by the organs of sight than heretofore. And a true soldier fighting under such circumstances and with such surroundings will feel like a man freed of heavy armor.

Let us walk in the light of these "unrisen suns," yea even through the valley and the shadow of death. For one may go himself, or watch his friends take their departure with some degree of courage since science teaches that nothing is lost. Every vessel however poorly equipped, will in time gain the harbor.

"I list to the music of silence"

"Touch me!" says the rock, and I will sing you the song of the ages. "Watch me!" says the grass and I will teach you the law of harmony. For as the rivers run down to the sea, and yet the sea is not filled, so I, the Lord of all am here, with outstretched arms, waiting to receive even the meanest little rivulet of life that winds its way down through the rocks and barrens of the world called earth."

"The dawns and the chantings are already here." Do you not see? Do you not understand, O sleeper and dreamer? The universe is alive with light and sound. The harmony was here since the world was created; the light since time began. It is man alone who plods and slips and stumbles upon and into the facts of life. The mute lip of science is indeed throbbing its secrets. And our dear old clergyman has caught the air and has entered the chorus.

The sinful soul o'ercome by pain,  
Accepts the Lamb but newly slain;  
For since time was, while it shalt be,  
God ransoms man and sets him free.

MARY E. BUELL.

MILWAUKEE, WIS.

### THE RECONCILIATION.

By M. C. C. CHURCH.

The writer has read Mr. B. F. Underwood's articles on "Religion," recently published in THE JOURNAL; also Mr. G. B. Stebbins's criticisms on the same. When rightly understood is there any disagreement? I think not. Each position is a half truth; their union makes the whole truth. Is it not true that divinity in man is the primal fact of religion and that the knowledge of the fact comes through experience—the concreted experience of the race? If I am correct in this then is not my affirmation true: that there is really no cause of difference between these two friends and that they can continue to "sit side by side in peaceful comparison"? I believe in the gospel of reconciliation, because most of our differences arise by viewing truth, not in its mediated form, where the apparent contradiction is reconciled, but in its immediateness, where the two sides of truth are seen from one or the other side only.

We must affirm the absolute although we know nothing of it except through internal and external impressions or experience—through its manifestations. As these accumulate and are verified, logic—the exercise of reason—comes to our relief and the church and the state perpetuate the facts and we rest in what the soul asserts as true—its veritable connection with God which is the essence of all religion.

The writer knows both of these gentlemen. In the silence and quiet of his own estimate of their mental peculiarities—through personal intercourse—he is impressed that they represent, in their mental make-up, just what he is trying to make clear. One is intellectual—scientific; looks at the outside and ascends to God through induction. I mean in the refined spiritual sense. The other by nature is a child of God who unites the "innocence of wisdom" with his other attainments. He never reasons up to God, but

sees him in his own soul. In one sense he is the higher development; but this gift is largely due to an inheritance bequeathed to humanity through ages of experience—developing and bringing forth to consciousness that which subtends all common mentality—the divine self-consciousness. This latter, formerly subdued by a few chosen representative servants is to be the awakened state of the race; revealing the fact that it and not Jesus Christ—as a person—is the true God-Man.

If Mr. Stebbins would drop Channing and Mr. Underwood would drop some of his favorite philosophers and both master Swedenborg's Principia they would find much to modify their respective views. They would find that God is not in nature—I mean nature as generally understood—except mediately through man. He dwells in man only in plenary fullness. It is the failure to recognize this fact that has caused most of our confusion in dealing with the subject of religion. We must go to history and not to nature to find our objective God—a God outside of the limits of the human soul. Here both Mr. Stebbins and Mr. Underwood will find common ground.

Mr. Underwood represents the modern school of science which assumes that man commenced his religious evolution first in fetichism, second in polytheism, third in a modified theism and fourth in pure theism, and lastly in agnosticism; the latter affirming a positive, ultimate reality—positing as its final term, "universal energy." I do not profess to be an adept in this phase of religious thought. But taking history, or the recorded experience of the race as a starting point, the oldest historic religion of the world—Oeirianism—records theism as the ground of its evolution. The religion of ancient Egypt passed into the Monotheism of Israel, thence into the polytheism of Greece and Rome; the two currents being taken up into Christian or what is call Christianity—the latter underlying the church and state of modern civilization. Through the whole movement we see the divine-in-man outworking through the race consciously, in experience, the divine purpose in history. In all this we have Mr. Stebbins's seeing-eye and Mr. Underwood's science—without sentiment—both reconciled to each other in a common work. The full reconciliation is to be found in modern Spiritualism.

Let us come a little nearer home and perhaps we can find a further analogy, if not fact, to illustrate our meaning. The evolution of the race—if we may judge from what we have reason to believe—is similar, if not identical, with the evolution of the human soul in embodied conditions. The first awakening of religious consciousness in the infant is the shudder possibly of experiencing the recession of light and the overwhelming of darkness. It realizes something outside of itself—as superior to itself. A noise in the next room—unseen and unknown—still further confirms its dawning fetichism. Its doll soon becomes to it a something which it loves, holds sacred and finally becomes familiar with; at length dismissing its polytheism. The nursery tales glow in the imagination until finally the mother teaches it to pray to what to its ignorance is a mystery. All this has its analogue in the experience of the race.

As the religious consciousness begins to form or, as I prefer, is awakened in a more advanced manhood a deep sense of finiteness takes possession of the same. It realizes its far-offness from God; its consciousness of sin; the need of a Saviour. That unless it can find the latter it feels itself eternally damned. Here I can speak from experience. I was in this state for seven years; and only got relief by a thorough mastery of Swedenborg's philosophy and theology. From him I learned that this moral experience is provisional—a stepping stone to that higher realization where God's righteousness reigns in the soul as its actuating Reality. The decalogue, with its old Jewish righteousness, faded from the memory and to do right because it was right was, to me the true basis of a genuine manhood. The worship of a personal god gave place to a God whose life was my life; whose love, my love; and in place of this Externality I had the spontaneity of impersonal worship—God's life of infinite freedom. As with the individual, so with the race.

Experience and the Inner Seeing Eye is the basis of it all. Eternity alone will reveal the outcome of the God-man: Humanity its form; Divinity its animating soul!

We all have our ideals if not idols. Jesus Christ is doubtless Mr. Stebbins's ideal. Spencer the ideal of Mr. Underwood.

Whether Jesus had an actual personal existence on this earth is a matter of no consequence. As an ideal that life is human consciousness unveiled in history, and therefore is an actuality to every freed aspiring soul. Let us look at him in his representative relation. For this purpose we will consider him as the one pivotal man of the race. What was his leading characteristic? This: He utterly repudiated Jewish moralism—declaring that God's righteousness implanted in each human soul was its eternal antagonist. To emphasize his conviction he took to his heart the outcasts of all sorts and asserted that all men and women are our brethren; that they are children of one Heavenly Father and to draw these external moral distinctions was to perpetuate Phariseism; the only thing the Christ ever condemned. The church to-day—which is Jewish moralism gone to seed—stands condemned in the sight of the "Spirit of Truth" for the same reason. It is crucified between the two thieves: the Church and State. No wonder the sorrowing, sinning souls turn to Jesus as the only refuge. No wonder he is idolized—translated into the personal God and worshipped as the Absolute revealed in time. I confess, when I look back over my own life, a feeling of sadness comes over me and I sometimes wish science had never been born. It is cold and cheerless beside such a faith. But Spencer and others have shown us that we must bow to the inevitable and accept law as the external manifestation of the Absolute. That only by knowledge obtained through experience can the soul ascend to the altitude of Godhood. Our messiahs and saviors have had their day. No more hero-worship, but the stern reality of evolving manhood is to replace all this myth and mirage.

### DEATH AND AFTER.

In a discourse with the above title delivered before his congregation on Easter morning, Rev. M. J. Savage said:

We dream of an immortal life here on earth; but, if you stop to consider the limitations, the conditions, of such a life, even were it possible, I do not believe you would choose it. Even if we could live here forever on this earth and all be healthy and strong, if we could gain what is at present an almost unimaginable control over the native forces of the earth, would you take it, as compared with that which I believe to be true? I would not. Suppose we lived here year after year and century after century, it would not be a great while—indeed, it would be a very short while—before the earth would be full. Then births must cease. All the people on the earth would be grown up and old. There would be no more family life, no more children, no more of the joy of watching those unfolding minds and hearts and training these uncertain steps. How much of what makes up the happiness of life would be wiped out by that one fact at a stroke! But that would be a necessity. Then I have curiosity enough, so that I should want to explore. I would not like to be kept forever on this tiny planet, only eight thousand miles through, when the universe seemed to be inviting study and opening on every hand its vistas of unexplored glory. But with these bodies that sort of dream would be an absurdity.

For, did you ever stop to think that our lives depend moment by moment on the stable equilibrium of our climate and the purity, the balance, of the particles that make up the air we breathe? We could not live except at the bottom of this ocean we call air. We could not dream even of visiting our own little satellite, the moon. It would be an absurdity with our earthly mortality, such as we are to-day. Then it seems to me that the horrors that in our minds surround death are almost entirely imaginative horrors,



no more real than the creatures that frighten a child as he is asked to go upstairs alone at night,—creatures that exist only in the fancy of the child.

Death, then, what is it? We confuse it with a thousand things that are no part of it at all. The pains and sickness that are the result of our ignorance and carelessness, of our breaking the laws of life,—these are no part of death. Purely natural death is only going to sleep, and, generally, is as painless as going to sleep, is as much a relief, a something sought with as great eagerness. I have watched it within the circle of my own family and friends, and have seen that this natural dying is only ceasing of the candle-flame when the fuel is consumed, is only the slow cessation of the ticking of a clock as it runs down,—no horror, no suffering, but only a sleeping. We have no right to confuse with the fact of death all the evils of disease and suffering which are the concomitant of our ignorance, our carelessness, our law-breaking lives, and then charge this as an indictment against God, and say he is cruel and unkind to ordain death for us all. There is nothing cruel or unkind in the fact of death.

Then we add another horror to it by imagining that there is suffering in the separation of the soul from the body which does not exist. Even when death comes as the result of prolonged disease, it is almost always painless. The muscular movement and nervous activity ninety-nine times out of a hundred are purely unconscious: they do not indicate pain.

I believe—and I can tell you so this morning—that the spirit world folds this lovely, beautiful old earth around like an atmosphere; and when you ask me where those we call the dead are gone, I do not believe that they necessarily have gone so very far away. Milton imagined and put into words his belief that millions of spiritual creatures walked the earth unseen, when we wake or when we sleep. I believe that this world of those we call the dead is close by us and all around us, and there is a difficulty about that to our imaginations only because we are the fools of our eyes and ears. We fancy that we see all there is, that we hear all there is; while, as a matter of fact, our clear-headed science has taught all those who have cared to find out its truths that it is only the tiniest part of this physical universe that we ever see or hear,—just a little fraction that our senses enable us to explore. It has taught us that the mightiest of all the physical forces of the world are the invisible forces, the intangible forces. We talk about spirit as being shadowy, ghostly, thin, unreal. Why? The things that dissolve, the things that change, the things that disperse like shadows, are what we speak of as material things often, from the point of view of science. The things we cannot see and cannot touch are the mighty physical forces. There is nothing then, in the science of the world to make it seem unreasonable that those we love may be close to us, watching our lives, able to render us services in ways that we can as yet only partly comprehend. This, friends, I believe.

But, says some one, would not that take away from all the joy and peace of our friends—to see us in pain, in sorrow, to see us grieving over their departure? Could it be heaven to them to know all this? Does it take away all your happiness, all your peace, does it ruin all the brightness of your lives, as you watch a child crying over a broken toy, disappointed at the destruction of some petty scheme that you know will be forgotten to-morrow? If we can imagine these friends of ours as really about us, knowing the outcome that we do not know, seeing the meaning of the discipline, the sorrow, the burdens that we bear, do you not see that our sorrows, our griefs, would be to them only as the griefs and sorrows of children are to us, and need not necessarily interfere with their happiness at all?

But I hasten to another point. What kind of people are these? We have dreamed of ghosts and of hauntings until there is this unreasoning kind of fear in the hearts of thousands of people. I wonder, sometimes, as I think of it. I have known people that you could not hire with money to spend the night in the presence of the dead body of the dearest friend they had on earth. What do they fear? Who are these people that used to live here? Why, they are simply folks like ourselves. There is not an inhabitant in all that world that I know of whom I should not want to see at any hour of night or day. Why should I fear them? I have done them no harm. I have no idea that they wish to do me any harm. They are people like us. They remember this old life here. Indeed, they have

never been very far away from it. Why should they forget it? They love us just as of old. There is nothing in the fact of death to change a man's love, to change a man's character, to change a man's purposes or aspirations or desires. Death does not turn us into angels or devils, nor make ghosts of us. It simply leaves us what it found us. By going through a door you are changed. You were not changed by going to sleep last night and waking up this morning. Neither does death touch or change us in one essential of our nature or characters, our purposes, our desires.

Do they wear a body over yonder? To my thinking, this question answers itself. We talk sometimes about pure force. Now, no man on the face of the earth ever had any thing to do with such a thing as pure force. There is no such thing outside the dictionary. Nobody ever knew of any force dissociated from matter. Force and matter go together forever. And, so far as we know, matter is as eternal and indestructible as God, whose garment and manifestation it is.

I believe, then, that our friends in the other life have bodies as substantial and real as are these that we wear. And there is nothing in science to contradict such a hope or belief. Indeed, the scientists themselves are to-day on the verge of such discoveries about the nature and constitution of matter as promise to revolutionize all our ideas even concerning the world we live in. Pure spirit to me means pure nothing. I believe, then, that these inhabitants of the other life are real and substantial, substantial as we are. Which is the more substantial, electricity or a brick? Which is more the substantial, a fossil bone or the ether which thrills through all space? Here, again, we are only the fools of our own tiny, limited senses. We have not learned to think beyond. Substance does not mean something I can feel with my hands. My power of sense is very limited. Substance does not necessarily mean something that these eyes can see. My power of vision is yet limited. Indeed, it is not the eyes that see at all. I believe that we shall see each other in that other life, not necessarily with this kind of visual organ. But do you think that people are blind merely because they lose their eyes? When two persons are conversing over a telephone, and the line gets out of order, does it annihilate either of the speakers? It is the brain that sees; and, when we trace it even to the nerves and brain, we are not at the end. It is I who see, not any one part of my body, any more than the telescope is part of the eye.

What do they do over there? I believe they lead purely human lives, just as natural lives as we lead here. There are certain occupations that will be gone, I hope; but, if you will stop to think of it, you will understand yourselves what is the principle that ought to guide your dreaming. Many things, associated with the body as at present constituted, will be done away with; and here comes the tremendous motive force that ought to lead you to cultivate while here more of those faculties and powers that you can take with you, not go over there stripped and naked of occupation and interest. The things that are connected with thought, feeling, love, the intangible things, music, art, the search for truth and beauty,—these, I believe, will endure. Is Mendelssohn through with his music? I trust not. Is Michael Angelo through with his devotion to beauty and art? I trust not. Is Shakspeare forever done with his poetry? I trust not. And then, as thousands every year go over as children, as uneducated, as criminal, as degraded, as helpless, beyond any power of ours to conceive, there will be a wide field and scope for the tenderest philanthropy, for the widest brain culture, to help to uplift all these. So I believe the occupations will be as natural as here.

How shall we be related over there? Those relations which exist here, and which are not true, not central, not based in that which is permanent and eternal in us,—these will pass away and change. But no one will mourn over any such change, because I believe that that which is eternal in us in the way of love and truth and hope will find full sway and increasing satisfaction over there.

One point more. It will be endless growth over there. I do not believe that we are going to be at once perfect, with unalloyed happiness and enjoyment. I, for one, would not have that kind of world if I could. Imagine yourself over there perfectly wise, perfectly happy, every desire, wish, and longing satisfied, and sitting down that way for a thousand years! What would you do next? It is because there is in us the possibility of endless unfolding, it is because there are infinite avenues of search open for the student who wants to learn, because there is the possibility of the joy of achievement, because, in short, this is an infinite universe and we are finite creatures growing in the midst of the infinite, that this dream of immortality is a rational dream. If we could get through, we should wish some means of suicide. It is because we need not fear getting through that we can dream of still pursuing the pathway which opens up places not only of temporary refreshment, but avenues of ever new delight.

#### THE DWARF AND THE GIANT.

The King's gigantic porter, Williams Evans, was another thorn in Jeffrey's flesh, and a very big thorn, too. Evans was truly a giant, measuring seven and a-half feet in height. Jeffrey and he could never meet without squabbling, and indeed the very sight of this ill-assorted pair standing side by side was enough to occasion remarks that made Jeffrey's blood boil.

One evening, when a merry-making or masking-frolic was going on at the palace, the giant and the dwarf happened to meet. As usual, an angry quarrel took place. Evans began to tease his tiny rival by allusion to pies, venison-pasties, and the like, and, in the style of the well-known Goliath of Gath, when deriding David, cast reflections upon Hudson's diminutive size. Jeffrey, though extremely angry, tried to preserve his dignity. With a very red face he strutted up to the giant, whose knee was about on a level with the dwarf's head, and said with an angry stamp:

"Peradventure, my friend, you have never sufficiently considered that the wren is made by the same hand that formed the bustard, and that the diamond, though small in size, out-values ten thousand times the granite!"

At this sally Evan's mighty lungs thundered forth a peal of laughter that drowned the shouts of the courtiers, and snatching up the valiant knight he thrust him into one of his huge pockets. Holding an immense hand over the midget to prevent his escaping, Evans proceeded to take his place in the pageant, where he was to perform a dance. When this was finished he drew from his pocket a big loaf of bread which he broke in two, and then from the other pocket he took the squirming Jeffrey, placed him between the half-loaves as if he were the slice of meat that goes to make up a sandwich, and intimated that the King's giant would lunch upon the Queen's dwarf.

The surprise and mirth of the spectators were gall and wormwood to poor Jeffrey, whose little feet could be seen kicking furiously in all direction from the sides of the loaf.—*Mary Shears Roberts, in St. Nicholas.*

#### THE READING AND WRITING QUALIFICATION.

The danger to our institutions does not come from the anarchist and bomb throwers, writes Charles Stewart Smith in the North American Review. We can rely upon the operation of the law and police vigilance to protect society from these pestilent fellows, and Chicago justice has settled this question for some years to come; there is, however, a real and permanent danger to this country in the continued influx of so large a proportion of ignorant masses, for as stated by an ex-president of the Board of Education of New York City: "Four fifths of all our criminals are uneducated, and it costs \$29.40 per annum to educate a child in a grammar school in this city, and \$110 per annum to maintain a criminal in the penitentiary." It is impossible to make a character-standard for the immigrant a passport to the privilege of landing upon American soil; such an inquisition into the former life and occupation of the numbers who are flocking to this country would be impossible upon the part of American consuls; but a simple test of intelligence is practicable and could be enforced. An Act of Congress requiring immigrants over fifteen years of age, as a condition before embarking for the United States, to appear before the American consul and receive from him a certificate to be presented on arrival, that the party intending to emigrate to the United States could read and write his native language, would be in itself to some extent a guaranty of character. It would naturally restrict the number of immigrants, but it would improve their quality and furnish fewer inmates for our prisons and poor houses. I hold the opinion that existing laws, properly enforced, with an amendment embracing the reading and writing qualification above indicated, would protect society from the evils connected with immigration, and would insure to us the immense benefits arising from the enormous human stream which must continue to flow to this country.

An experiment in telephony has been made in Melbourne. The Postmasters General of Victoria and South Australia, with their principal executive officers, succeeded in establishing conversation between Melbourne and Adelaide, a distance of 500 miles. The governments of the two colonies having erected a copper wire of a little more than one-eighth inch in thickness, which is to be used for a new quadruplex telegraph instrument, and it was determined to see what could be done with the telephone over the wire. For over an hour an animated conversation was carried on, and the chimes of the Adelaide postoffice clock were distinctly heard in Melbourne and vice versa. The instruments used at Melbourne were the Hunning, Berthon, Berliner and the Blake, and the two former were found most effective.





## THE BORDER LAND.

In the twilight hour, soft shadows came,  
And flitted to and fro,  
But I heard no word, nor heard a name  
Of friends I used to know!

Yet their presence seemed so very near,  
I waited for some sign,  
Or some sound to tell me, they were here,  
Those long-lost friends of mine!

And I sat and waited all alone,  
Whilst silence closed around,  
Till its heart was beating next my own—  
Till earthly sighs were drowned!

Forth from depths there came then, unto me,  
Dear voices speaking plain,  
Old-time voices—such as used to be,  
Before life's days of pain!

"Truth is joy," they said, "and God is truth,  
And grief and tears pass by!  
Life is love, and love is endless youth,  
The youth that cannot die!"

"Death is birth," they said, "a higher birth,  
That sets the spirit free!  
Souls will stand for soul's own worth,  
Through all eternity!"

Gently thus they spake in tender tones—  
Swept away the earthly ills,  
Lit with light earth's sorrow-stricken homes—  
Crowned then with the peace that stills!

Deep within my soul, the truth I felt,  
I knew my loved ones near,  
Reverent, with thankful heart, I knelt,  
Death's mystery was clear!

Close is the border-land to me,  
And shining is its shore—  
Peopled with the precious forms I see,  
Of loved ones gone before!

—ELLA DARE.

THE Illinois Woman's Exposition Board, Dr. Frances Bundy Phillips, President, desires that there be formed in each county of the State a World's Columbian Exposition Club, whose object shall be to secure full representation of the industries and interests of the women of the county at the Columbian Exposition in 1893. It is desired that such clubs work in their respective counties in the following specific lines, and such others as may from time to time be suggested by the Board.

To secure for exhibition—

- Copies of all newspapers now or hereafter edited by Illinois women.
- Copies of all books written by Illinois women.
- A list of all inventions made by Illinois women, and whenever possible, models thereof not exceeding twelve inches in any one dimension.
- Scientific collections of every kind made by Illinois women, if of genuine scientific value.
- Colonial relics owned by residents of Illinois.
- Statistical and graphic representations of the educational and charitable work of women, the graphic representations to be preferably by means of maps so marked as to indicate the location of schools and charities operated in whole or in part by women.
- Domestic utensils from the mounds of Illinois.
- Noticeably fine examples of the product of woman's work in every line, domestic, artistic, professional or industrial.

To urge upon the women of the county the desirability of entering the general competitive exhibits of the Exposition; to disseminate information as to premiums and other matters relating to the competitive exhibits, and in general to awaken and foster interests in the success of the Exposition.

To furnish accurate and carefully tested receipts for the proper cooking, in as many ways as possible, of Illinois food products.

To encourage the organization of clubs for the study of American history, and other subjects as preparatory to the intelligent and profitable study of the Exposition.

To encourage the accumulation of personal savings for defraying the expense of a prolonged stay at the Exposition.

To create a public sentiment in favor of a liberal congressional appropriation in aid of the Exposition, and to bring this senti-

ment to the personal attention of members of Congress.

Women interested, and all women should be, may address Dr. F. B. Phillips, President, Illinois Woman's Exposition Board, World's Fair Headquarters, Chicago.

AN important conference was recently held in London, under the auspices of the Society for Promoting the Return of Women as County Councillors. Lord Hobhouse presided and made an excellent chairman. On taking the chair he said that it might be encouraging to those present to recall, as he was able to do, the battles which had already been fought and won on such questions as education, as the right of married women to retain their own property and to serve their neighbors whether in public or private life in the manner for which nature had best fitted them. By unceasing exertions on the part of women such battles as these had been won and victory would finally be theirs also in this matter of local government. He was one of those who believed in the natural right of every individual to render the best kind of service of which he or she was capable, and unless it could be proved that the public interest was the gainer the law should not step in to prevent any one from exercising that right. The work of women upon school boards and boards of guardians had been of a character to show that women's services could not be dispensed with when domestic interests were involved—as they were involved, for instance, in the management of lunatic asylums now directed by the county councils. Alluding with much feeling to the death of Lady Sandhurst, Lord Hobhouse said that nobody could deny that she was a most valuable public servant, "and yet," he added, "Lady Sandhurst was a person whom the law excluded from serving on the London county council." It was high time that such terrible blunders should be rendered impossible.

FANNY KEMBLE, the famous actress, at the age of eighty-two, still breathes the breath of life, but the divine afflatus has departed. She is still vital in the flesh, but the spirit, the bright and vivacious spirit of old, has vanished into the world of shadows. One comes to this sorrowful conclusion with the utmost reluctance, but it is one that cannot honestly be avoided, writes Frederick Dolman in the Ladies' Home Journal, fresh from a visit to Fanny Kemble at her country home, "The Bower," Limpsfield, Surrey, England, where with her daughter, the wife of Canon Leigh, the once famous actress is spending her declining days. She now never writes a letter with her own hand except to her daughter in Philadelphia, when it is guided by Mrs. Leigh. The letters which duty requires or inclination suggests are written by her maid, and of literary work there is none. Music is no longer enjoyed except as a listener, while reading is limited to the Bible and a few religious books. Sometimes she takes the air in a brougham; less frequently she is induced to take a seat in the pretty pony carriage, which Mrs. Leigh drives with masculine skill.

THE women of Wyoming are in various ways fitting themselves for the duty of voting for president at the next national election. Among other things some of the women of Cheyenne have formed a woman's republican league, furnished headquarters, where they will meet to study, talk and listen to addresses and discussions. The Cheyenne New Commonwealth says, in speaking of the league: "We now enter upon a campaign in which women take a part in national issues. The horizon of their political duties has grandly broadened, and in their distinguished position they will be the observed of all observers. From this high position it is eminently proper that they should seek to inform themselves in practical politics. The move to establish a league club is in the right direction. They propose to make a thoughtful, earnest and quiet study of the great questions upon which they are called to act, and the organization of the club last night is an event of almost national importance."

A WRITER in the *Christian Union* gives an amusing account of the first letter ever written to his wife by a certain old gentleman. The couple had never been separated in all the years of their married life until "pa," at the age of 70, concluded to visit some friends in Boston. When he was preparing to start on his memorable trip, his wife, who was to stay at home, said: "Pa, you never writ me a letter in your life, an' I do hope when you git

safely there you'll write a line and let me know how you bore the journey. I'll buy a sheet of paper and put in a wafer, so you won't have no trouble about that." Pa was absent a week, and faithful to his promise, he sent a letter. It read thus: "Respected Lady: I got here safe, and I am very well and hope you are the same. I shall be glad to git home, for the pride of the airth that I see here is enough to ruin the nation. Gad! the women folks are too lazy to sit up in their carriages. They loll back and look as if they was goin' to sleep, and I don't 'spose one of 'em could milk a cow or feed a pig. Nephew Abijah has a proper lot of horses, and I have rid all over Boston. There wa'n't no need o' puttin' them boughten buttons on my coat, for nobody noticed 'em. I am YOUR RESPECTED HUSBAND."

THE recent death in London of Mrs. Terry suggests thoughts of the remarkable family of actors of whom she was the mother. Frederick and Charles Terry are clever members of "the profession;" Mrs. Morris, nee Florence Terry, made her mark on the stage before she retired upon her marriage; Kate Terry won her reputation with *Fetchers* at the Lyceum, and is now Mrs. Arthur Lewis, while Ellen and Marion Terry's fame exceeds that of their brothers and sisters. The father of them all is still living.

THE story is told of a chivalrous Justice down in Alabama, who says that when the young lawyers spout law at him till they don't know which side they are arguing, and he doesn't either, he listens to them all, and reserves his decision until the next day. Then he goes home, states the case to his wife, and she gives the opinion which he announces in the morning. The man says his wife doesn't know a line of law, but that she has the biggest stock of common sense of any woman in that part of the country.

A CO-OPERATIVE home for single women is to be started in Vienna. Each will have a share in the housekeeping on certain days. One hundred persons are wanted at the start. An income of from \$5 to \$7 per month from each one is expected to pay expenses and accumulate a fund which will pay for the home.

## THE BETTER WAY CHANGES EDITORS.

The Better Way of last week contains the valedictory of Mr. Melchers who has edited it for three years. That he did his best, and much better than would many with a superior preparation for the difficult task we take pleasure in testifying. His sincerity, amiability and devotion are worthy of record in *THE JOURNAL*. We trust his avenues of usefulness will not be abridged by his retirement, and that his opportunities for study and happiness will be increased. Hon. Sidney Dean assumes the responsible position vacated by Mr. Melchers. Mr. Dean at seventy-three years of age has more vigor than most men can boast at sixty. He brings to his new duties a wide and varied knowledge, gained in various walks of life. He has been twice a member of Congress and forty years expounded theology and religion from a Christian pulpit. He has also experience as editor of a daily paper. Although he came into a knowledge of Spiritualism late in life he has displayed none of the folly which so often characterizes those espousing the cause at that period. That he is eminently fitted to conduct a denominational organ his career both prior and subsequent to his advent among Spiritualists demonstrates. We extend fraternal greetings and wish Mr. Dean full measure of success.

## THE SCHOOL OF APPLIED ETHICS.

As mentioned in *THE JOURNAL* last week the second annual session of the School of Applied Ethics will open at Plymouth, Mass., July 6, and continue six weeks. In the department of the History of Religions, the week day lectures will be devoted to the study of the religious ideas of the Hebrews. There will be six courses, of five

lectures each, by Professor Moore, of Andover; Dr. Jackson, of Columbia College; Professor Jastrow, of the University of Pennsylvania; Dr. Peters, of New York; Professor Toy, and Dr. Hirsch, of Chicago.

The Sunday afternoon lectures will deal in general with the relation of religion to the social and literary questions of the day. In the department of Economics there will be the following courses: Changes in Theory of Political Economy since Mill, by Professor H. C. Adams, University of Michigan; Theory of Social Progress, by Professor F. H. Giddings, Bryn Mawr College; Function of Philanthropy in Social Progress, by Father Huntington, of New York, and Miss Addams of Chicago; Function of Law in Social Progress, by Professor F. W. Taussig, Harvard University; Statistical Presentation of Industrial and Social Questions, by Hon. Carroll D. Wright, Commissioner of Labor, Washington, D. C.; Critical Study of the Labor Problem and the Monopoly Problem, by Professor H. C. Adams. The principal course in the department of Ethics will be given by William Wallace, M. A., Whyte's Professor of Moral Philosophy at Oxford, England. It will consist of fifteen lectures on Variations of the Moral Standard, illustrated by the History of Ethical Theories. The shorter courses in this department will include lectures by John W. Burgess, W. L. Sheldon, Wm. M. Salter and others.

THE managing editor of a leading daily in a thriving city of the great Northwest in a letter of inquiry concerning psychical matters says: "I think the position yourself and some Spiritualist friends are taking against the frauds and humbugs which seem ever creeping into your cause will do more to save it and remedy the evil than all the exposures by skeptics and defenses by too credulous believers." That this is true every person of ordinary business sense knows. Yet many who know it allow partizan spirit to dominate their judgments and carry them along with the scum, under the silly delusion that loud pretenses will impress the public at large. They fool only themselves, they deceive nobody with their claptrap. If the editors of some of our spiritualistic exchanges would but mingle with the world of non-Spiritualists they would soon learn better than to expect to convert or favorably influence intelligent and interested outsiders by the publication of such slush as often appears in their columns. Tickling intellectual infants and promoting the business of doubtful characters may be congenial work, but is not calculated to build up a great cause; nor likely to bring the world to accept the doctrines of Spiritualism. Let our spiritualistic exchanges make a note of this.

As *THE JOURNAL* goes to press newspaper and social circles in the city are agog over the arrival of that eminent journalist and philanthropist, George W. Childs, of the *Public Ledger*. Philadelphia could have sent no other citizen who would have elicited such universal expressions of good will. Mr. Childs and party will halt here three days on their way to Colorado and the Pacific coast. The *Philadelphia Evening Star* of April 30, in a leading editorial devoted to Mr. Childs and his trip says: "Our citizens have come to look upon Mr. Childs as about our best achievement in citizenship. None better in this generation. We pray our all too hospitable friends to guard him and send him back, rich with the trophies of a splendid journey."

MR. VINCENT BECKETT furnishes an interesting and deeply instructive contribution in this issue of *THE JOURNAL* under the title "A Journey from Death unto Life." The story on which his philosophizing is built suggests "The Gates Between" by Elizabeth Stuart Phelps.





## LETTER FROM PORTLAND, ORE.

TO THE EDITOR: One of the most successful, deeply religious and thoroughly enjoyable anniversary meetings I have had the good fortune to attend in this city was held on the Sunday evening immediately succeeding the forty-fourth anniversary of modern Spiritualism, under the auspices of Mrs. Flora A. Brown, a lady who combines convincing psychic power with those admirable qualities of Christian character which ought always to accompany nature's divinest gift to mortals. Although deprived of the advantages of early education, Mrs. Brown has had the benefit of later opportunities which she has conscientiously improved; and being young, pleasing and unostentatious in her manner, makes converts readily among the cultured classes who are ordinarily hard to reach.

The hall was elaborately decorated with flowers and evergreens; the service and recitations were of an order much above the average at such meetings, the tests related expressly to matters germane to a religious service, and the lecture by the writer, subject, "The New Birth," was chosen from the talk of Jesus with Nicodemus, when the latter went to him "by night" in quest of knowledge.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but couldst not tell whence it cometh nor whither it goeth, so is every one that is born of the spirit," saith the Scriptures.

Among the audience were many Baptists, pedo-Baptists, Campbellites, or Christians, Catholics, Jews and avowed agnostics, to most of whom the teachings of "The Church of the Spirit" are new, but welcome and convincing.

It is Mrs. Brown's and the writer's purpose to reopen these meetings in September, when we hope to secure a suitable place of worship large enough to hold the crowds that hunger daily for a natural gospel that may be demonstrated, at least to such a degree that the presence of supermundane intelligences claiming to be spirits cannot be doubted by those to whom the evidence is clear. It is Mrs. Brown's habit to hold the audience for half an hour or longer at the close of the other exercises, during which time many tests are given, generally to strangers, to whom her messages bring surprise and joy.

The eminent soloist at the meetings is a devout Catholic lady who sings at the morning service in St. Lawrence church, but omits her regular evening church work to participate in the worship of the church of the spirit when the meetings are in progress.

The Spiritualists of Oregon will hold a protracted camp-meeting service at the New Era camp in June, largely under the management of Mrs. Brown.

ABIGAIL SCOTT DUNIWAY.  
PORTLAND, OREGON.

## PSYCHICAL PHENOMENA.

TO THE EDITOR: In these latter days when scientists are so lucidly explaining (?) psychical phenomena by attributing them to unconscious cerebration, sub-consciousness, "hypnotic suggestions," and other equally transparent causes, it may be well for the readers of THE JOURNAL—and secular papers admitting such matters—to give occasional items of personal experience which tend to overthrow their conclusions.

While sitting for manifestations with a friend at a stand recently, the control was asked if he could see objects about the room. The answer by raps was "yes." "If we call the alphabet can you name some object here unknown to us?" "Don't know." "Will you try?" "Yes." A looker-on selected a newspaper from a pile at hand, and without examining it herself or allowing us to do so, laid it in a chair. I called the alphabet, and its name, "Metropolitan," was spelled. She placed her fingers at random between the closed pages of a book, and I said, "Can you rap the number of the right hand page?" "Yes." "Go ahead." It rapped "32," which upon examination we found to be correct.

This account may seem unimportant compared with some published in THE JOURNAL, which is admitted, but it establishes the great central fact of an outside independent intelligence, a mentality not ours, and the ability to communicate intel-

ligently. This proven, the next step is ready to be taken, i. e., to learn who inspires the replies. In this instance we never could ascertain, because, as he said, "I am ashamed to tell my name, not having done what I should have done when on earth." A.

EAST FLETCHER, VERMONT.

## RECOGNITION.

TO THE EDITOR: Mr. J. M. of Ashford, or Eastford, Conn., formerly of Woodstock, who died I think in 1887, was an intimate acquaintance of the late Mr. J. H. of Woodstock. The two were much interested in the subject of Spiritualism, and once made a mutual promise that whichever died first should if possible manifest himself to the other.

Mr. H. was killed by a runaway horse in the autumn of 1861. Before the news of his death reached the M. family, who lived some little distance away, Mrs. M. distinctly heard a voice, which she recognized as that of Mr. H., which said, "Well, I have got through."

I think it was not until the following day that she received the intelligence of Mr. H's death, confirming the impression produced by the voice which she had heard.

Mr. H. was in perfect health up to the time of the accident, so that his death could not have been expected by any of his friends. He was moreover an exceptionally careful man, not in the least inclined to rush into danger. Yet neither prudence nor health saved him at this time. The writer was intimately acquainted with him, and also knew the M. family, though but slightly.

L. H. and H. C. two young men, also of eastern Connecticut, made a similar mutual agreement that whoever should die first would if possible make himself known to the other. Mr. H. was kicked to death by a horse. His friend saw him appear before him, recognized him, but knew that he was not physically present. He noted the time of this apparition, and afterwards found that it corresponded almost exactly with the time of his friend's death. Mr. C. has since removed to the West.

MARCUS T. JANES.

## LINEAR EVOLUTION NOT TRUE.

TO THE EDITOR:—THE JOURNAL remarks in No. 47 that objections have been raised against evolution on the ground that fossils do not show gradation of lower into higher species. Allow me to say, that the new science of palaeontology or of petrified remains of plants shows all the gaps filled out in this realm of nature. It also discloses the fact that the linear evolution theory has to be discarded, evolution going on from different points in different directions. Species of plants have developed to the highest forms and retrograded while other species again were developing independently. Long before any plant life appeared on earth, the highest type of fish the Port Jackson shark was flourishing with his whole family.

PLEASANTVILLE, N. Y.

## THE FIRST INDEPENDENT SLATE-WRITING.

TO THE EDITOR: It strikes me that the first independent slate-writing occurred through Henry Slade's mediumship in the early part of 1862 at the house of Gardner Knapp, who at that time resided at Albany, Ind.

In "Footfalls on the Boundary of Another World," Robert Dale Owen mentions a case of independent writing on paper with pencil in the presence of Senator Simmons, of Rhode Island; also of independent writing claimed to have been received by Baron Guldensleben.

There may have been other isolated cases, but I think it can be safely said that Slade was the first medium through whom it was produced consecutively.

BROOKLYN, N. Y. J. SIMMONS.

## LINCOLN AND SPIRITUALISM.

TO THE EDITOR: I heartily endorse the remarks of Giles B. Stebbins in a recent JOURNAL, upon the book, "Was Abraham Lincoln a Spiritualist?" This is a noteworthy contribution to historical literature, and should command a large sale. That it is substantially true, I think is beyond reasonable doubt; and that it was written in complete good faith I am convinced. The fact that the medium-author has been an invalid for years, should prompt us all to render such aid in extending the sale of the work as may be in our power. It is to be

hoped that she may receive adequate returns for the labor expended in its production. The dissemination of truth on all matters is much to be desired; and that this volume embodies the truth upon subjects treated will be granted I think, by every impartial, intelligent reader. Let the facts be spread!

WM. EMMETTE COLEMAN.

## LETTER FROM THE AUTHOR OF "THE LIGHT OF EGYPT."

Several weeks ago we received a letter from a valued correspondent in Kansas in which he spoke at some length of his favorable impressions concerning astrology, also of the remarkably correct weather forecasts of Rev. Mr. Hicks, of St. Louis, and of the striking tests of spirit presence and intelligence given through the mediumship of his (our correspondent's) wife. Believing the letter would interest the author of "The Light of Egypt" we sent it to him. His reply, though not intended for publication is so interesting that we cannot forbear giving it to our readers, and we hope our esteemed correspondent will not take offense at its publication:

Thank you very much for a reading of Mr. A's letter upon astrology. He is evidently a reasoning, sensible man. Astrology is certainly one of two things, viz., fraud or fact, and most certainly I should have discovered the real truth of the matter in an extensive practice of now over a quarter of a century. If it had been a fraud I should certainly have seen it, because, to begin with I was a sceptic. I went to an astrologer, a retired school master, Mr. Wagstaff, of Lee Bridge, Derbyshire, when quite young, not to have my "fortune" told, but because I had lost a £5 Bank of England note and was told he possessed second sight, and could tell me where it was to be found if such a thing was possible. He told me it was stolen; he then described the man whom I knew instantly, but I strongly objected and would not believe it; twelve months later I accidentally discovered he was right. Second sight was simply hearsay, he was an astrologer. He cast my horoscope, so to say, and I then put the thing to the test in a very rigid manner with people living a hundred miles away whom he never could have known. I then consulted other astrologers who were supposed to be honest and I found all their conclusions to tally; they differed only in details as all humanity do. I saw that they must all of them have followed the same methods to obtain their conclusions. Then I set to work to learn the methods. Steady and patient work was necessary, but I soon became astonished with my own accurate judgments. In other words I knew that I was honest in my deductions, that they were really based upon the rules of this old "exploded" science, and I found the results to be invariably correct in all important matters. What conclusion could I come to? Could I be one who was guilty of some hocus-pocus to give things forth as the results of astrological rule when they were not? Certainly not. And if astrological rule has proved to be absolutely correct when properly applied, during these twenty-five years am I not justified in asserting astrology to be a divine truth? And, when I find that every individual who condemns it as a humbug, is, strangely enough completely ignorant of its practical details, am I to blame if I assert that they are not competent to judge? No matter how talented they are in other respects. Astrology is exactly like Spiritualism in this one respect, viz., that it is a question of fact, not of argument. Spiritualism was opposed at first and is now because it is repugnant to preconception as to what the laws of nature are. The planets that are millions of miles away cannot ordinarily be supposed to kill a man, make a thief of him or break his neck, nor yet produce a saint. It does seem strange, and so long as materialistic law sways men's minds it will remain strange, but not so strange as to see a lead pencil stand upright, and write off a lecture of eight or ten pages without any mortal or physical contact, a lecture full of strange and truly sublime ideas totally unknown to those present. And yet I have seen this with my own eyes, have held the hand of a psychic form while it melted before my very eyes leaving nothing palpable to the touch. I say that planetary influence over human destiny is not half so strange, or hard to realize as all this, and now that

science is able to telegraph without wires or other physical mediums for conducting the current, men will soon, perhaps, be ready to acknowledge that a planet may send its psychic influx to each man's magnetic brain, and by reaction upon surrounding conditions and individuals produce what the astrologer calls the events of life as foreseen from the horoscope of birth.

I could produce evidence in my own practice of astrology that would convince anyone not insane of the wonderful truth of planetary influence, but when learned men will not believe, when they will not even accept facts, and will ignore tests upon the plea of coincidence, I am content to wait, content to smile at their ignorant animosity against a science that is older than the oldest records we possess.

Very truly,

T. H. BURGOWNE.

CUMMINGS, CAL.

P. S. The data given by A—, as coming from Rev. Hix of a storm, came here on time, exact; fearful storms, snow! And is at it yet. Good for Hix! The U. S. signal service needs some more like Hix instead of rain catchers.

Mr. Burgoyne is now, or soon will be, in Denver, Colorado, where he has a large number of enthusiastic pupils, and where he is to give a series of lectures.

## PSYCHICAL RESEARCH.

The American Branch of the Society for Psychical Research has issued a circular which is here reprinted and to which the attention of readers of THE JOURNAL is specially called. The society is doing admirable work in sifting genuine from spurious psychical phenomena and in establishing beyond question among men of science and non-Spiritualists generally, a class of facts the recognition of which for years has been confined almost exclusively to Spiritualists. The American Branch of the Society for Psychical Research deserves to be generously sustained in its important work and it is hoped that readers of THE JOURNAL who appreciate this work and are pecuniarily able will donate to the society and thus help increase its efficiency. The circular says:

We desire to remind our members that the Branch has been heavily subsidized from England during the past two years. In addition to our contributions from other persons in England, the indebtedness of the Branch to the parent Society on account of all the Proceedings and Journals supplied to the members and associates of the Branch during the past two years, has been borne by one English gentleman.

There are now about 420 names on our roll, of which about ninety represent full members. The income of the branch from assessments is thus about \$2,500.00. It is obvious that this sum is but a small portion of the amount required for the following items:

1. Payment of Proceedings and Journals supplied to the American Branch.
2. Salary of Secretary.
3. Salary of assistant.
4. Rent of offices.
5. Expenses of travelling for the interview of witnesses and for experimental investigation.
5. Postage, printing, etc., etc.

The work of the Branch must therefore continue to depend chiefly upon voluntary donations, until the membership, which is steadily though slowly upon the increase, is large enough to provide an adequate annual fund by the mere payment of dues.

We believe that nearly all our members might render great service to the Society by extending the knowledge of its methods and work, and obtaining new adherents to the society either as full members or associates. With this object in view we enclose herewith a blank form for the proposal of new members. Additional forms can be obtained on application to the Secretary.

In the meantime we hope that those of our members who can contribute voluntary donations will either remit at once to the Treasurer, or express their willingness to make a contribution later in the present year.

WILLIAM JAMES.

S. P. LANGLEY.

RICHARD HODGSON,

Secretary and Treasurer.

5 Boylston Place, Boston, Mass.



## BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

*Angels' Visits to my Farm in Florida.* By Golden Light. New York: United States Book Co., successors to John W. Lovell & Co., 142 to 150 Worth street; pp. 283. Cloth, \$1.00.

This work is a gossip chat by an old Floridian farmer, telling in a homely way about his farm and farming, giving an account of a month's visit of some friends at the farm. The motive seems to be to show that modern Spiritualism and primitive Christianity as taught by Jesus are one and the same thing, and a strong case is made out for the claim. Golden Light, the author is, according to his own statement, a plain farmer, the son of a mechanic, and his family at the farm consists of his daughter Miriam and himself, the mother having passed on, and the son Tom, practicing law in a far away city. Comfort Miller, an old friend of the farmer, and his friend Dr. Graeme, of England, and Miss Mary Van Elt, an old school-mate and friend of Miriam's have all come at about the same time for a month's visit at the farm, and are joined for a week by the Rev. Caleb Soyer, a Methodist minister. But a small part of the book is devoted to the details of the farm, and yet much instruction on that line is given, but the far greater part is a report of the evening conversations when gathered in the cozy parlor after the day's labors are over. Comfort Miller is a student and philosopher of no mean order, and also an inspirational medium, while Mary Van Elt is a spiritual young woman, and a trance medium. Dr. Graeme is a learned man, a chemist, and also a stenographer; of liberal views and a lover of truth, and farmer Light and Miriam are Spiritualists, and the daughter is a medium as well. Caleb Soyer, though well aware of his friend Light's liberal views has not known him as a pronounced Spiritualist, nor even dreamed that Miriam was a medium, and having all the prejudices of a thoroughly earnest, and honest, yet greatly bigoted minister against Spiritualism, of which he knew nothing, yet believed it to be of the devil, he was horrified when he was told that Mary Van Elt was a medium, and at once conceived it to be his duty to rescue her soul from perdition. This determination on the part of brother Caleb, gives direction to the evening conversations, the final result of which is a complete change in the belief of the Rev. Soyer as to Spiritualism and its mediums and adherents. The book is entertaining and instructive.

## MAGAZINES.

The Nineteenth Century for April is a very strong number. Among the valuable papers is one on "Prospects of Marriage for Women," by Miss Clara E. Collet which is replete with information in regard to women in industrial life. The article by Sir H. T. Wood, Secretary of the Royal Commission, on "Chicago and its Exhibition," will be of special interest to Chicagoans, and very satisfactory too. "Lord Lytton's Rank in Literature," by Wilfrid Scawen Blunt; "Vegetable Diet," by Lady Paget; "The Story of Gifford and Keats," by Prof. David Masson; "Color-Blindness; its Pathology and its Possible Practical Remedy," by Dr. Almroth E. Wright are some of the very readable papers in this number of the Nineteenth Century. New York: Leonard Scott Publication Co., 231 Broadway, N. Y., \$4.50 per year. Single copies, 40 cents.—The New England magazine for May has an article by Reuben Gold Thwaites on "Village Life in New England." It is finely illustrated by Louis A. Holman, who spent the summer of 1891 in England, and who furnishes the frontispiece of the number, "A Picturesque Bit of Old England," finely engraved by M. Lamont Brown. Mr. Edwin D. Mead at the Editor's Table writes a strong indictment of eastern provincialism in regard to Chicago and the World's Fair. Mr. Mead has just spent several weeks in the West, and he denies the charge made by some eastern papers that the Exposition will be a gigantic cattle show. "On the Track of Columbus," a valuable and interesting paper by Horatio J. Perry, is another feature of this number of the New England Magazine.—St. Nicholas for May has a table of contents presenting thirty-nine distinct dishes, each of excellent flavor and well served, but none too highly seasoned for the healthful palate of youth. Of the longer stories, "The Conspirators," by Emma S. Chester, is an excellent piece of work; it tells how a little South American lad schemed to remain in the United States rather than go back to his uncle in Brazil. His plot, though successful, is

none the less exceedingly funny reading. Mr. Du Mond's illustrations are of unusual interest and merit.—Herbert Spencer and the Synthetic Philosophy is the subject that opens the May Popular Science Monthly. The writer, Mr. W. H. Hudson, who was for some years the philosopher's private secretary, traces the development of Spencer's philosophic thought, and points out the true relation between his work and that of Darwin. Considerable space is given to anthropology in this number. A copiously illustrated article on "Cave Dwellings of Men" is contributed by Mr. W. H. Larabee. It relates not only to the ancient cave dwellings of America and the Old World, but describes also the way in which modern troglodytes are living in several parts of Europe to-day.—Emilio Castelar, the Spanish orator and statesman, has written a life of Christopher Columbus for The Century Magazine, which is begun in the May number. In the first article Senor Castelar presents an eloquent picture of the age which produced Columbus. This number has poetry by Thomas Bailey Aldrich, Louise Chandler Moulton, Edith M. Thomas, Maurice Thompson, Julian Hawthorne, Herman Melville (some posthumous verses accompanied by a sketch by Arthur Stedman), Frank Dempster Sherman, Thomas Wentworth Higginson, James Herbert Morse, and Richard Watson Gilder.



Mr. Warren D. Wentz  
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Gastric Fever and His Cure by

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### Die of Starvation

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### Pie and Cheese

which I have been unable to touch for years. The English language does not contain words enough to permit me to express the praise I would like to give to Hood's Sarsaparilla." W. D. WENTZ, 184 Castle St., Geneva, N. Y.

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Member of the National Academy of Sciences of the London Society for Psychical Research, etc., etc.

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## Society for Psychical Research. American Branch.

The Society for Psychical research is engaged in the investigation of the phenomena of Thought-transference, Clairvoyance, Apparitions and Haunted Houses, Spiritualistic Phenomena, etc., and evidence in connection with these different groups of phenomena is published from time to time in the *S. P. R. Journal and Proceedings*, to which associate members (dues \$5.00 per annum) are entitled.

Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of *THE RELIGIO-PHILOSOPHICAL JOURNAL*, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Applicants for Membership in the Society should address the Secretary. The Branch is much in need of funds for the further prosecution of its work, and pecuniary assistance will be gratefully welcomed.

Information concerning the Society can be obtained from  
**RICHARD HODGSON, LL.D.**  
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So, that, morning, noon or even, when thou comest, —not as twain,  
Shall we enter "Spring Eternal," but as one go on again.

I will watch beside the portal, look beyond the "harbor bar,"  
Where thy lonely ship goes sailing, guided by one faithful star;  
Lift thine eyes above the breakers, trust thy barque to love divine,  
And thou'lt find me, darling, waiting, for the angels call thee mine,

Weep no more above the casket, that a jewel held for thee,  
For in all this fair sweet country, thou art fairer still to me;  
Leave the "daisies" that have blossomed, where thy tear-drops fall like rain;  
For thou'lt find me, darling, waiting; we shall surely meet again.

Listen not to idle rumors, let thy course be true and straight;  
Knowing I, thy love, am waiting faithfully at Heaven's gate;  
Naught shall tempt my soul to enter, till I see thy barque afar,  
Safely make the voyage over, gaining Heaven's harbor bar.

MILWAUKEE, WIS. MARY E. BUELL.

"The New Church Independent" for 1892. Enters upon its 40th volume. It is a 48 page monthly published in the interest of the liberal readers of Swedenborg—Independent of church or ecclesiastical authority and free from sectarian bias. Dr. Wm. H. Halcombe, author of "A Mystery of New Orleans," "Our Children in Heaven," "Condensed Thoughts on Christian Science" is a regular contributor. Also Joseph Hartman author of "The Mysteries of Spiritualism," is one of its present writers, whose recent article on the "Form of the Spiritual World," has created so much interest. This Journal is a liberal exponent of the teachings and spirit philosophy of Emanuel Swedenborg. Send postage stamp for sample copy.  
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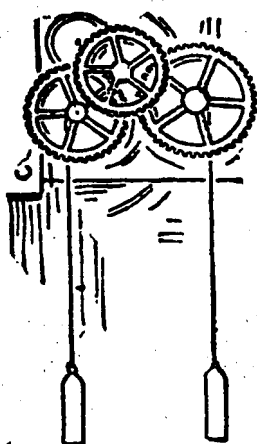
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So the cricket was taken on board the vessel. But soon the little fellow was missing. Antonio sought him high and low, calling him by all the endearing names he could think of. But in vain. No merry tune came to beguile the weary hours.

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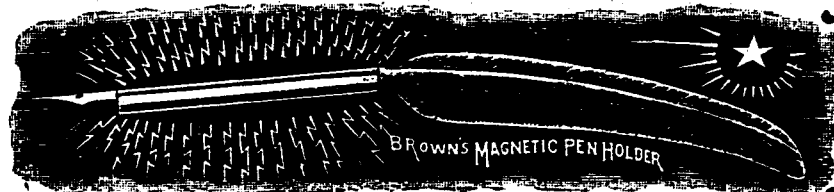
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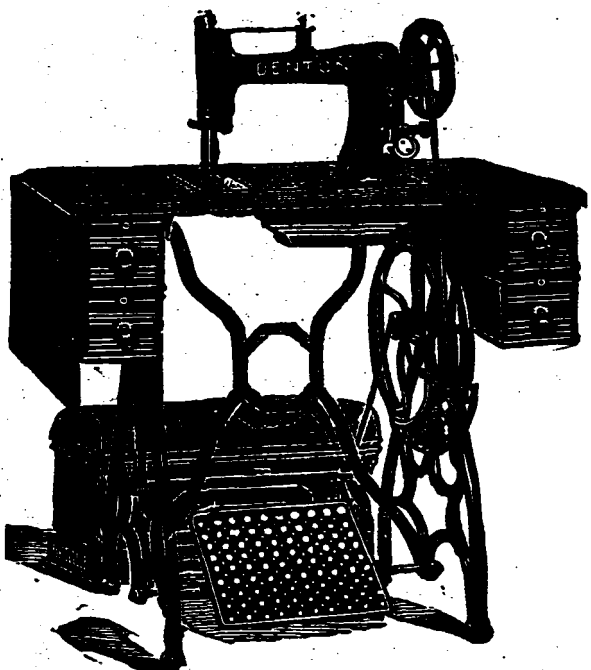
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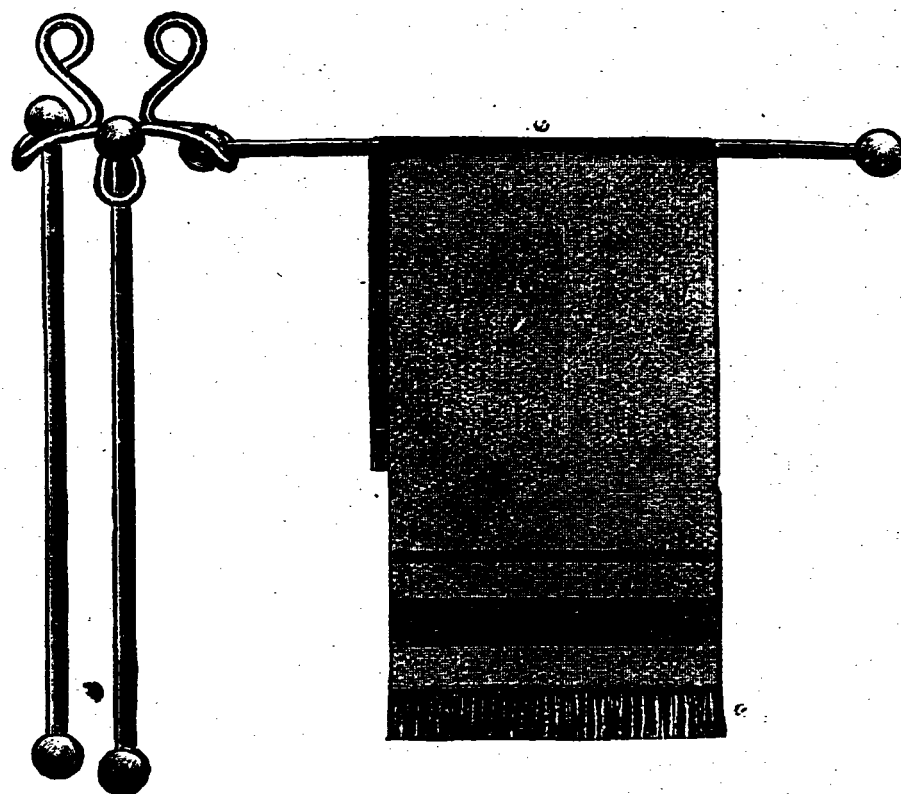
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## TWO MORE PIONEERS GONE.

To all the older residents of Chicago the name of Thomas Richmond is familiar. He passed to spirit life from Woodstock, Vermont a few days ago at the age of ninety five. Mr. Richmond settled at Chicago in 1847, and was among the first to see the future greatness of the city. In 1848 he predicted that in twenty years Chicago would have 100,000 inhabitants and that in 200 years it would be the metropolis of the world. At the end of the twenty years he saw Chicago with over 250,000 population and before he closed his eyes on earth the city had added a million more to its numbers. Mr. Richmond was an enthusiastic Spiritualist from almost the beginning. A public spirited man he made his influence felt in many directions. A writer in the Daily News of Chicago in speaking of Mr. Richmond closes thus:

It is doubtful if the history of any early Chicagoan is crowded with more interesting data than this man's, and if the present generation were given to building monuments to deserving early settlers one would soon be erected somewhere, say the foot of State street, to the memory of Thomas Richmond, and on the base of the shaft should be inscribed his prophecy.

Only one day behind his old time friend

in entering spirit life was E. W. Capron who passed away at the Chapin Home New York City on April 21. Mr. Capron was one of the ablest advocates of the new thought at the inception of modern Spiritualism. He advocated its claims in a public lecture in 1849, and was from that time forward always closely identified with the movement. In his later years, he was poor, and from Leah Fox Underhill he received generous consideration. In his old age, she was able to return some of the favors he had rendered her family forty years before. In speaking of him the Banner of Light says:

It is undoubtedly true that Mr. Capron was one of the most active supporters of the Fox children at the most critical and eventful periods in the history of Modern Spiritualism. Because of this fact Spiritualists throughout the world should "keep his memory green" in pure gratitude, realizing that it is largely through his unintermittent efforts they are given palpable proof that their "dead" live; and because of that, they are in possession of a knowledge of inestimable value through life, consolation as they stand at the graves of their friends, and a wealth of content that no one can deprive them of.

## OFF FOR CALIFORNIA.

On Monday, May 9th, Mr. and Mrs. Bundy expect to leave for California on one of the special trains furnished by the Santa Fé road for the delegates to the National Editorial Association's Annual Convention which meets in San Francisco on May 24. Two or more special trains will start from Chicago and one from St. Louis. The first stop will be at Colorado Springs, on the 11th, where the delegates will take part in the grand opening of the printers' home which Messrs. Childs and Drexel have built for wornout printers. From there the specials will transport the delegates to San Diego, where one day will be spent; then on to the Golden Gate; taking in Los Angeles, Riverside and many other points of interest en route. Mr. Bundy is a member of the Executive Committee of the Association, Chairman of its Committee on the World's Columbian Exposition, and delegate from the Press Club of Chicago and the Chicago Publisher's Association. Mrs. Bundy goes as a delegate from the Woman's Press League, a thriving organization composed entirely of newspaper women.

## OUR RUSSIAN CORRESPONDENT.

"I have been greatly entertained and instructed by the series of brilliant articles on Russia published in *THE JOURNAL*," writes a Cincinnati subscriber, and "would like to know the name of the writer. He writes like one who has indeed been a close observer and more than a mere traveller."

There is no longer any reason for suppressing the identity of our Russian correspondent. He is G. D. Home, son of Daniel Dunglas Home, whose memory is revered by Spiritualists the world over, a noble man and medium. Mr. G. D. Home writes from Kouznetsk, Russia, which as near as we can figure is about seven hundred miles from anywhere. Older readers of *THE JOURNAL* will remember that this young man is half Russian, his mother having been a Russian lady.

In answer to a correspondent: Mrs. Maud Lord Drake was in Kansas City at the last advices. She will undoubtedly make a tour of the East during the summer. Mrs. Francis and Mrs. Robinson of San Francisco, have no intention of making an Eastern trip, so far as we know.

MR. J. D. FEATHERSTONHAUGH, whose very able contributions to *THE JOURNAL* must still be fresh in the minds of contin-

uous readers, in renewing his subscription says: "I must congratulate you on the present position of your paper. The articles compare most favorably in interest and ability with those of the best periodicals in other fields; and as they have a sound basis of truth, are infinitely superior in importance."

MRS. ELLIOTT COUES is announced to address the Pro Re Nata, Washington, D. C., at the next meeting of the club on "Woman's Part in the Chicago Fair." Mrs. Coues is fully competent to speak on this subject and her lecture cannot fail to be instructive and of great interest, especially to those who have at heart the advancement of women.

THE Veteran Spiritualist's Union of Boston has just published, in fine style on a large sheet suitable for framing, its objects, purposes and by-laws. The sheet is illustrated with a border of portraits of the officers, fourteen in all. Those desiring copies can procure them from Mr. W. H. Banks, Greenleaf street, Malden, Mass.

MR. LOUIS BLASI, 389 Vine street, Cincinnati, Ohio, has a bound volume of *THE JOURNAL* for 1889-90 which he will be pleased to donate to some intelligent investigator. Every issue of the paper has always contained matter of permanent value, and this volume is as desirable to-day as when published.

MISS GERTRUDE BUNDY, daughter of Mr. and Mrs. John C. Bundy, after spending her Easter vacation at home has returned to Ann Arbor where she will graduate from the University of Michigan in June.

## PUBLIC MEN SPEAK.

### OPINIONS OF IMPORTANCE FREELY EXPRESSED.

**MOST INTERESTING AND VALUABLE FACTS BROUGHT OUT IN AN INTERVIEW BY OUR CORRESPONDENT.**

WASHINGTON, D. C., May 6th.—The interviews with various prominent men which I recently sent you as to the apparently mysterious cause of the untimely and sudden deaths among them, has aroused a great deal of excitement.

Senators, representatives and heads of departments all declare that unless some steps can be taken to avoid the killing strains of public life, few prominent men would care to run for office. Traced to its source, it has become fully apparent that there is one great cause for it all, and that cause is the wearing strains upon certain organs of the body which cause their tissues to give way, and hence bring about sickness or sudden death. I continued the investigation, which was reported yesterday, by calling upon a number of leading public men.

Hon. Daniel Lockwood, genial and whole souled, has an extensive knowledge of the public men of the country. He was well aware of the strains to which they are subjected, and the sudden deaths which have been so prevalent. "It would seem," he said, "as though there should be some way of preventing these things. Our grandfathers had family remedies that seemed to preserve health and prolong life, and it would appear as though some modern discovery should be found which would answer the same purpose for the added strains of modern life. I think if any one has such a discovery it is certainly my friend Warner with his famous Safe Cure. I know of a great many people who use it constantly, and I have in mind one gentleman connected with the Government Printing Office here who, together with his wife, has occasion to be exceedingly grateful for the restored health and strength which Warner's Safe Cure has imparted."

Hon. H. S. Greenleaf was found in the House of Representatives. He said: "The exhaustions of public life are certainly very great, but so also are the strains of business life, of professional life, of social life. I have personal acquaintance with Mr. Warner, the discoverer of the celebrated

Safe Cure, and I consider it far superior to any or all other preparations. Certainly any article as popular as that and selling as extensively as it does, must have unusual merit."

Probably the most remarkable case of a government official brought to death's door and then rescued is that of Mr. J. Henderson Wilkinson, a prominent attorney of this city. In conversation with me, he said: "Ten years ago I was seized with an attack of Bright's disease. I was then at work in the Treasury, here. I know it was Bright's disease for several reasons. In early life, I studied medicine some little time. I knew from my symptoms what my trouble was, but I was also in the hands of my physicians. How badly I became, you can understand when I say that my hands became bloated and actually cracked open. My limbs and body would alternately swell and collapse. I could only creep across the floor. Finally my physician said to me: 'You are at death's door with Bright's disease. You may live a few weeks, but there is absolutely no hope of your recovery.' Although I was so very sick my friends did not desert me. Numbers of them called to express their sympathy. Col. Daniel A. Grosvenor, Judge Tarbel, Rev. Dr. Rankin, Col. Robert M. Douglas—more than a hundred prominent men—extended to me their sympathy. None supposed for a moment I could ever recover. Upon the advice of the Rev. Dr. Rankin, now president of the Howard University, I began the use of a preparation of which I had but little knowledge. I began to improve at once. I continued its use, nothing else, and I state to you to-day that I owe my life solely to Warner's Safe Cure, which rescued me from the grave after the doctors had abandoned all hope. I am certain that if men and women generally fully realized the wonderful power of this great discovery, and used it faithfully, there would be less sickness, fewer deaths, longer life and more happiness than at present."

I was greatly impressed with Mr. Wilkinson's earnestness of manner. Certain it is, that his statement is true, and that he is to-day in perfect health.

Senator Blackburn not only knows what wearing strains of political life are, but also of the power which the great discovery above mentioned has shown both in Washington and throughout the land. Indeed, he is a living example of its efficiency.

I saw Senator W. C. Squire, Mr. H. C. Clark of the First Auditor's Office, Captain J. G. Ball, and many others, and their statements amply confirmed all I had previously learned.

Mr. Abraham I. Hahn, well known in newspaper and army circles, said: "Personally, I have used Warner's Safe Cure, and consider it the best medicine in the world for the diseases it is recommended to cure. A member of my family has also been cured after several physicians had failed to do any good."

Mr. H. McNeil, a highly educated man, a graduate of a medical college, said: "I have frequently heard Mrs. Hahn mention Warner's Safe Cure, and its highly beneficial effect."

Wherever I went I found the testimony the same. It was generally admitted that the strains of public life in Washington were wearing and shortening to the life, but it was universally conceded that for overcoming these tendencies for strengthening the vitality, toning the health and prolonging the life nothing had ever been known equal to the great remedy I have above described.

## "A CHAPLET OF AMARANTH."

"This is the third work from the pen of a lady, who writes under the control of her husband in Spirit-life. It is possibly the most interesting and valuable of the series. It consists of short sentences—Spiritual gems. On very many important Spiritual points it gives most valuable suggestion. In some respects, a work like this is more than a connected treatise; it leaves the mind to its own resources every few lines, stimulates thought and promotes self-unfoldment. Some beautiful and appropriate readings could be culled for a Spiritual meeting; many lessons might be chosen from it for the Lyceum; and most of the sentences would be admirable texts upon which speakers might be invited to discourse. It would possibly be hard to find an equal amount of the quintessence of Spiritual wisdom in the same number of words. We heartily wish this neat volume the same gratifying success which has attended the first issues of the series."—Medium and Daybreak, London.



# THE THEOSOPHICAL PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

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For Publisher's Announcements, Terms, Etc, See Page 16

## TOPICS OF THE TIMES.

PROFESSOR John Trowbridge of Harvard University, describes in the April issue of *The Chautauquan*, a series of experiments made by himself in telegraphing through the air without wires. The result of the various methods led him to decide against their practicability, but he concludes thus hopefully: Some time in the future we may find means of modifying the electrical condition of the earth—we will say to Chicago—so that a point at its antipodes will respond. When this is done treaties of electrical reciprocity will have to be entered into between China and the United States.

EAST African Christians are at war. According to a dispatch from Zanibar tribal fighting has taken place at Uganda between the Protestant and Catholic converts in that country. King Mwanga, the ruler of Uganda, who was leading the latter forces, killed the principal Protestant chief. Captain Lugard, agent of the British East Africa company, finally interposed and King Mwanga was deposed and Captain Lugard nominated as his successor. Among ignorant people, religious zeal seems to have one invariable effect, namely, to produce a desire in its victims to kill those who belong to other religious sects.

THE American branch of the theosophical society, in their closing meetings at Chicago, says an exchange, discussed the interesting question: "Is it reasonable to believe in mahatmas?" This is radical, for if there be no mahatmas, as Mme. Blavatsky and Col. Olcott have asserted there are, where is the warrant for theosophy? It was a woman who asked the question, "Why are we always told that the mahatma sages are beyond the Himalaya mountains?" Secretary W. Q. Judge was ready for her, and the answer was simple enough. "We couldn't have them in America," he said. "There is not a point of this continent that is not known. Should a mahatma choose the most lonely mountain fortress in Washington and establish a school, he could not exist there. Every newspaper man in the United States would scout the mahatmas out, if they had to swim through lava or climb over ice miles in extent, and choke out of them the secrets that they possess. Do you suppose that they could live in New York? No. They would be asked to advertise."

THE accuracy of modern scientific processes is indicated by the proposal to employ the wave length of light as a standard of length, says an exchange. Already light furnishes a standard of measurement in astronomy, a "light year"—that is, the distance a ray of light will travel in the space of one year—being the unit employed in reckoning the distance of stars. But the proposed standard based upon the length of the waves of light involves an almost infinitely more delicate estimation. We may take one-fifty-thousandth of an inch as an average estimate for the length of a wave of light, but that would be true for only a particular quality of light. The color roughly indicates the wave length. The red waves are the longest, the violet waves the shortest, and when a standard of

measurement is chosen in the way suggested the length of the wave belonging to a particular kind of light, or a particular part of the spectrum, will be selected. In a lecture nine years ago Prof. G. G. Stokes said: "The French refer their meter to the dimensions of the earth. The English refer their yard to the length of the seconds pendulum. But supposing the earth to be slowly contracting by cooling, both these natural standards would be liable to be affected in the course of ages; and if such a catastrophe were to occur as the impact on the earth of some great globe visiting our solar system, the dimensions of the earth and value of gravity, and, accordingly, the length of the seconds pendulum, would at once be affected to an unknown degree." But the wave length of light of a given kind would remain unchanged, and the survivors of such a catastrophe might have recourse to it to recover the ancient standard of length."

MATTHEW GAYNOR, of Burlington, N. J., a Roman Catholic, has a daughter whose suitor is a Protestant. Mr. Gaynor is a parishoner of Father Treacy, pastor of St. Paul's Roman Catholic church, who having vainly urged the father to compel the young man who was courting the daughter to discontinue his visits, told Mr. Gaynor that he was no longer a member of the church and would not be allowed to enter it. Mr. Gaynor refused to recognize this as authoritative and he went to church as usual. He found the door of his pew locked. He took another seat, but had barely settled down when the priest, pausing in the services which he had just begun, stepped before the altar, and, drawing from beneath the folds of his vestment a revolver, called on Gaynor in a loud voice to remain at his peril. Fearful of being shot down Gaynor left. The wildest excitement prevailed, women screamed, men jumped to their feet, and in the midst of all the uproar Gaynor left the building, followed to the door by the pointed revolver of the enraged priest. Father Treacy was attired in the full robes of the priestly office. Mr. Gaynor has presented the case to Bishop O'Farrell with a view to securing his reinstatement and the pastor's removal. Think of such a fellow as this Treacy—who should be dealt with by the civil authorities at once—as a representative of the Nazarene!

ACCORDING to dispatches from London there was a lively debate on English disestablishment at the triennial conference of the Society for the Disestablishment and Disendowment of the State Church of England, which began in London on the 3d inst. Dr. Spence Watson, a prominent Quaker and leading Liberal caucus man, presided. In the course of an argument against a State Church Dr. Watson stirred up an excitement by his criticism of the Puritans. "When those noble men, the Puritan fathers," he said, "sought across the Atlantic that religious freedom which was denied them here they soon became the State Church of America and deteriorated. Presently they began to persecute those of differing religious belief and to whip the Quakers." Cries of "No," "Question," "It is true," "Shame," etc., mingled with cheers and counter cheers. The confusion was so great that Dr. Watson could not proceed for some time. He was finally permitted to go on, though he valiantly refused to withdraw the remarks which had

been objected to. Later in the discussion Dr. Brown caused a renewal of the tumult by a passionate defense of the Puritans, but he succeeded in getting the sympathy of both factions in the audience before he finished, and his peroration was greeted with cheers and laughter. "The fathers never whipped anybody," he declared, "and besides, they were all dead at the time the alleged persecution of the Quakers occurred." This very effective defense of the much maligned Puritans caused ill-feeling to be banished by laughter, and the remainder of the proceedings were entirely harmonious. A spirit of confidence in the coming victory of the Liberal party pervaded the conference. Mr. Gladstone's acceptance of the principle of disestablishment for Wales was referred to as a sure precursor of the indorsement of the whole program of the society by the Liberal leader, despite the well-known fact that Mr. Gladstone has made strong arguments against the setting aside of the English establishment. The importance of the disestablishment movement lies in the fact that the question will be the dominant one in British politics after that of home rule has been got out of the way. The Liberal party is sure to split on it, and great shifting of party lines may be looked for when this issue becomes uppermost.

A WRITER in a recent number of *Annales des Sciences Psychiques* in a review of a work by Col. Rochas on "Le Fluide des Magnétiseurs, a resumé of the experiments of Reichenbach, as related by him, discusses the existence of "the magnetic fluid," whether it can be seen or otherwise perceived, or its energy can be measured. He quotes the words of Humboldt cited in Col. Rochas work that "a day will come when the forces which are now quietly acting in elementary nature, as in the delicate organized tissues without our being able to discover them, at last recognized, put to profit and carried to a high degree of activity, will take their place in the indefinite series of means by the aid of which, in making us masters of each particular domain in the empire of nature, will raise us to a more intelligent and more thorough acquaintance with the empire of the world." These are words, says the critic, which deserve to be considered by persons too prompt to deny facts. That the fluids of magnets may be perceptible to some delicate organisms, we do not really see that it is difficult to admit; and as has been said, what is still more strange, it is precisely that in the great majority of cases, the human organism may be insensible to the action of the most powerful magnets. Likewise it would be strange that the human body should escape that general physical condition of all matter, that of being the support of electric and magnetic phenomena altogether. In short, the theory of neuric force acting beyond the human organism is assuredly seductive; it has been recently taken up and defended with warmth and ability by a conscientious observer, M. Barety, and we really expect that careful experiments, undertaken under conditions easy to be repeated, may again raise a discussion as to the existence of this "magnetic fluid," and bring us away somewhat from hypnotism, suggestion and hysteria; for our inmost conviction is that we have been a little too easily satisfied with the theories of the physicians and that not the last word has been said on this subject.

## THE SEERESS OF PREVORST.

"This much is certain," says Herder, "that in all our faculties there is an infinitude that can here never be developed, because it is repressed by other faculties, by our senses and animal instincts, and is bound in the trammels of this earthly life. A few examples of foresight and presentment have disclosed wonders of the treasures which lie hidden in the soul of man. That for the most part, these phenomena appear as the result of disease and of disturbed equipoise of the faculties, does not change the nature of the thing, for this disproportion was required to give freedom to the force and exhibit its amount."

The truth of the statements in these extracts is exemplified by the experience of the Seeress of Prevorst, of which some account was given in a recent number of THE JOURNAL. Of this remarkable woman it is said: "Without any evident functional derangement, her life appeared but a glimmering torch. She was, as Kerner expressed it, a being in the grip of death but chained to the body by magnetic power. Soul and spirit seemed to me often divided, and whilst the first was still entangled with the body, the latter spread its wings and fluttered with other regions."

This fragile little woman had perceptions of distant persons and scenes, and things present which were invisible to the external eye. She was susceptible to delicate influences of which others were insensible. She made well authenticated predictions which were fulfilled to the letter, and for the sick, whose sensations she felt before they described them, she prescribed with wonderful success. The Seeress of Prevorst who seemed to live more in the Spirit-world than in the flesh, said that when a ghost visited her by night those sleeping in the same room with her, would speak afterward, without any remark by her, of having seen an apparition in their dreams. She disliked to have ghosts approach very near to her. They often made her feel debilitated. The appearance of the ghosts was the same as when they were alive, but varied as to attire. The forms of the good spirits appeared bright, the others dusky. "They have various ways of attracting attention by other sounds besides speech; and this faculty they exercise frequently on those who can neither see them nor hear their voices. These sounds consist in sighing, knocking, noises as of the throwing of gravel, rustling of paper, rolling of a ball, shuffling as in slippers, etc. They are also able to move many articles, and to open and shut doors although they can pass through them unopened or through the walls. I observe that the darker a spectre is the stronger is his voice and the more ghostly powers of making noises, and so forth, he seems to have." She said that while the spirits of the unhappy distressed her, the presence of the holy spirits was invigorating. "I observe," she remarked, "that the happy spirits have the same difficulty in answering questions regarding earthly matters, as the evil ones have in doing it with respect to heavenly ones; the first belong not to earth, nor the last to heaven; with the high and blessed spirits I am not in a condition to converse; I can only venture on a short interrogation. I am told that when asleep I often spoke with my protecting spirit who is among the blessed. I know not if this be so; if it were it must have been in moments when my spirit was disjoined from my soul. When soul and spirit are united I cannot converse with the blessed."

The spirits that came to her she said, were chiefly spirits that were, because of attachment to the external world, or because of unbelief, or earthly thoughts when dying, in different stages of the mid-region. Improvement beyond as here must originate with those who experience it. Many of the spirits are ignorant and entangled with error. Such came to the seeress for aid through prayer and words of consolation. A weak spirit she said, becomes weaker after death when it no longer has the support of the soul which then only serves it for a shell, or rather the amount of its weakness is exposed by its standing alone and unsustained. "A sinful and worldly-minded man may shine on earth by the strength of his intellect; but his spirit is only the weaker and darker and

wholly lost to its inner life. . . . But even in powerless spirits, except when completely given over to evil, the heavenly spark is not wholly extinguished; these seek always to draw the soul to them, till it is at length purified; then they become wholly spirits. Such spirits when they are not entirely pure, enjoy a certain degree of happiness in the mid-region, in which they may rise higher, but can sink no more."

According to the Seeress the soul is the mirror of all that exists, in which all objects would be reflected but for the mists of earthly vapors. The spirit is the inner life. One is reminded of Plato's view that the soul "is the picture or representation of a universal spirit." It is wonderful that an uneducated peasant woman of a little village should have taught as the result of what she saw, and of what she inferred therefrom, so much that forms a part of the philosophy of Pythagoras, Plato, Boehme and Swedenborg, of whom she knew nothing.

She taught that when the spirit leaves the body at death, the dying person is unconscious of all that occurs. The soul struggles to be free, knowing it cannot remain with the body, and is often aided by the spirits that have passed beyond. By means of the nerve spirit which is immortal the soul constructs "an airy form around the spirit," capable of growth after death, by which "spirits who are yet in the mid-region are brought into connection with a material in the atmosphere which enables them to make themselves felt and heard by man, and also to suspend the property of gravity and move heavy articles. When a person dies in a perfectly pure state—which is rarely the case—he does not take this nerve-spirit with him; though indestructible, it remains with the body and at the general resurrection, is united to the soul and constructs it an aerial form. Blessed spirits to whom this nerve spirit is no longer attached, cannot make themselves heard or felt—they appear no more. The purer the spirit is, the higher grade it holds in the mid-region, or intermediate state, and the more entirely it is separated from the nerve spirit."

The peculiar property of the pure spirit is seeing, not merely knowing; a second is freedom—that freedom which comes from love, for when love begins then law ends; and a third is the conception of the harmony between the true, the beautiful and the good.

The perceptions of the Seeress are often mingled with her conclusions, her theories which of course were determined or greatly influenced by her surroundings, and the traditional beliefs of her time and locality. The record of her life is chiefly valuable for the wonderful psychical experiences she had and her clear perception of things spiritual. Besides she had a profound philosophy and all that she taught was pervaded with a pure and reverent spirit.

The Seeress of Prevorst was born in 1801 and died in 1829. Her biographer, chief physician at Weinsberg, says that after her death she "appeared seven times to her eldest sister—a very truthful and upright person—under such peculiar circumstances as well warranted the interference of a friendly spirit."

## A SOLAR TELEPHONE.

Statements have been published to the effect that Edison has a plan for establishing communication between the earth and the sun by telephone. Edison has the reputation of being an intensely practical man, who is not in the habit of advertising his projects until he is satisfied that it is at least possible to realize them. When, therefore, he tells us that sounds produced in the sun may be heard by the ear of man he will receive more respectful attention than would any other man who should make a similar announcement. How does he propose to make audible in the earth sounds produced 93,000,000 miles away? At Ogdensburg, N. J., there is a great mass of magnetic iron ore a mile long, and extending down into the earth no one knows how deep. It is only known that the mass contains many millions of tons of magnetic mineral. Mr. Edison proposes to utilize this for his

solar telephone. He proposes to wind wire around the mass so as to form an induction coil, into which powerful electric currents will be thrown by disturbances in the earth's magnetism by solar action. "By the use of instruments," Mr. Edison is reported as saying, "every change could be recorded, and by the use of the telephone all sounds produced on the sun could be heard on our planet."

Who now shall say there is nothing new under the sun? The suggestion that by taking a few turns of wire around an ore bed we can make explosions or eruptions which take place beneath the sun's photosphere audible on our planet is too audacious to be accepted until it is practically demonstrated. Mr. Edison does not often err in matters pertaining to electricity, but he can hardly expect us to take his word in this case without the demonstration.

A writer commenting upon this project remarks that "as solar disturbances are generally followed by magnetic storms on the earth it will be seen that should this experiment prove successful we would have timely warning of what is to occur." This implies that the sounds would travel faster than the solar influence which produces the magnetic storms on the earth. There is no obvious reason for thinking that such would be the case. Indeed, it is quite possible that the effect of sound would reach us long after the terrestrial storms were over. There is at all events no reason to suppose that this effect would precede the disturbing influence. It might be simultaneous with it, in which case we would of course have no more notice of the coming of the storm than we now have. But as an aid in the study of solar phenomena and influence the solar telephone, if successful, might be very useful.

## THE EVIL EYE

Belief in the existence and malevolent power of the evil eye has a place in the folk-lore of all nations. The apparent cause is always the same—that power of fascination by the human eye which is now known as hypnotic force, which a primitive age could imagine to be nothing but a demon residing in and speaking from the human eye. So forcible did this thought seem to the mind of the ancients that the eye and the soul were convertible terms in ancient magic. Even in this day of advanced human knowledge there are many things connected with the influence of mind upon mind that are not fully understood, hence it is no wonder that they proved the possession of demoniac powers to the mind of him who attributed everything which he could not understand to some supernatural agency. If the thing was not only mysterious but bewildering the first thought was to attribute it to diabolism of some kind. If the influence went so far as to control the will of another, then it became witchcraft, and the one exercising it was a witch. Take the ordinary phenomenon known years ago as mesmerism or animal magnetism, and now known as hypnotism. It is a mistake to suppose, as many do, that it is a new thing in human progress. The ancients had not reduced it to a science, but there were men in the days of old who had, as men have now, in a high degree what is known as the magnetic power. There were men then, as now, who could bend the will of others to their own and make them mere puppets to do their will. This power was a mystery to them, as it is to us, and they labored under the disadvantage of having theories about the supernatural which made it impossible for them to arrive at a true conclusion. The glittering eye was a sure mark of an indwelling presence, usually of demoniac possession. The eye or the man possessed becomes a mere peep-hole, through which the possessing soul looks out at passers-by. Whoever is thus looked at and has not taken the proper precautions sickens or comes into misfortune.

The folk-lore tales are full of stories about the operation of the evil eye and of recipes for defense against its power. A large proportion of these are connected with the use of fire or the color of red, that being in all magic the equivalent of fire. This supposed value arises from the old worship of the sun or from the hatred which all evil things are thought to have of the



fire which is to consume them in the pit of woe. A red string about the neck or arm is the most ordinary device, but red berries as of the "rowan tree," or mountain ash, are still more highly prized. Among the Scandinavian nations, the Scotch, and particularly with the gypsies, the rowan tree has a standing of its own, apart from its use in connection with the evil eye. That special meaning reaches back to the old pagan faith, and need not be considered here. In Italy and among the Latin races generally the horseshoe, or its equivalent, is chiefly relied upon to counteract the influence of the evil eye. If a horseshoe is not at hand a forked twig, or even the fingers of the hand parted, is counted of great value. A very amusing instance of this credulity, and one that has become historical, will serve to show the ease with which the reputation of having the evil eye may be given and the impossibility of getting rid of it.

#### WORDS OF CARL DU PREL.

Among those men of scientific position, says Light, who have boldly spoken out their convictions, and who are honorably distinguished by a frank recognition of causes not yet accepted by their associates without more or less of a grimace, the name of Carl du Prel is prominent. As an instance of his thoroughness of treatment of obscure subjects the following words of his in "Nord und Sud" may be studied:

One thing is clear; that is, the psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the slate or lead-pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human forms. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.

#### PSYCHICAL SCIENCE CONGRESS NOTES.

The Advisory Council of the Psychical Science Congress, unlike that of most other Congresses of the World's Congress Auxiliary, consists of women as well as men, as there is no such Congress separately proposed by the Woman's Branch of the Auxiliary. THE JOURNAL printed in its issue of April 16th, a very characteristic letter from two noble ladies, Miss Frances E. Willard and Lady Henry Somerset, giving their unqualified adhesion to the Congress as members of its council. Other names have been also mentioned in this connection. We shall have more to say hereafter respecting such staunch friends of the Congress and indefatigable workers in its behalf as Mrs. S. E. Hibbert of Washington, D. C., and Mrs. Eliza Archard Conner of New York City. Here we make room for two or three letters lately received.

A distinguished suffragist, who is also a member of the American Psychical Society writes:

MELROSE, MASS., April 7, 1892.

DEAR SIR: I am very willing to accept membership in the Advisory Council of the Psychical Science Congress of the World's Columbian Exposition. I am

very much interested in the purposes of the Congress and shall be glad to aid as far as I am able.

Yours truly,

MARY A. LIVERMORE.

The President of the New York City Woman Suffrage League writes very heartily:

149 EAST 44TH ST., NEW YORK CITY, Apr. 11, 1892.

DEAR SIR: Certainly you may add my name to the list of the Advisory Council of the Psychical Congress, and I feel honored that you thought of me. I am deeply interested in these investigations, and will serve as well as I can.

Very truly yours,

LILLIE DEVEREUX BLAKE.

La Marquise Lanza responds with great good will in the following note:

45 WEST 73D. ST., NEW YORK, Apr. 14, 1892.

DEAR SIR: I beg to acknowledge receipt of your favor of April 9th and to say in reply that it will afford me much pleasure to become a member of the Advisory Council of the Psychical Science Congress now forming. Thanking you for the courteous invitation, I remain,

Faithfully yours,

CLARA LANZA.

MR. EDMUND C. STEADMAN sent, with the funeral flowers, the following lines to Walt Whitman:

"Good-by, Walt,  
Good-by from all you loved of earth—  
Rock, tree, dumb creature, man and woman—  
To you their comrade human.

"The last assault  
Ends now; and now in some great world has birth  
A minstrel whose strong soul finds broader wings,  
More brave imaginings.

"Stars crown the hilltop where your dust shall lie  
Even as we say good-by,  
Good-by, old Walt."

Though they have more rhyme and poetry than Whitman often attained, they catch something of his trick; but as they improve on it they cannot be called a parody. Mr. John B. Tabb sends us the following lines which he imagines may have been Mr. Steadman's first uncorrected draft:

Good-by, Walt;  
I'm sorry you're gone, old fellow, indeed I am!  
Nobody (come to think of it) sorrier  
From Maine to Mississippi, Florida, the Gulf of  
Mexico,  
or even further down.

"John L." Death tumbles you at last,  
But you've got the under hold;  
Slug him square in the face, old boy.  
I bet on you. Good-by.

—INDEPENDENT.

HON. CHAUNCEY M. DEPEW, in a recent speech, said that slavery was universal under Paganism, says B. F. U. in Unity. He might have added that it was universal for centuries under Christianity by which it was formally and distinctly recognized. Neither Jesus and the apostles nor the Christian Fathers condemned slavery, though it had been denounced as a great wrong by pagan moralists. As Sir Alexander Grant says in his "Life of Aristotle," "Certain reformers of the fourth century B. C. had already lifted up their voice against the institution of slavery." Slavery continued under Christianity eight hundred years from the time of Constantine, the first so-called Christian emperor, and the number of slaves subject to it, historians have declared, was greater in the Empire under Christianity than under paganism. It finally disappeared through secular causes. Shall we be told that a religion under which slavery flourished nearly a thousand years in the Roman Empire, and under which it flourished in the most civilized Christian nations until the present century of free thought, led to the abolition of slavery! Says the Christian historian Guizot: "It has often been repeated that the

abolition of slavery among modern people is entirely due to Christians. That, I think, is saying too much. Slavery existed for a long period in the heart of Christian society without its being particularly astonished or irritated. A multitude of causes, and a great development in other ideas and principles of civilization, were necessary for the abolition of this iniquity." ("European Civilization," Vol. 1, p. 110.)

THE much maligned Thomas Paine hated slavery. He declared that man had no right to property in man. In a letter from Paris to a friend in Philadelphia, dated March 16, 1789, he wrote: "I wish most anxiously to see my much-loved America. It is the country whence all reformation must originally spring. I despair of seeing an abolition of the infernal traffic in negroes. We must push that matter further on your side of the water. I wish that a few well-instructed could be sent among their brethren in bondage; for, until they are enabled to take their own part, nothing will be done." In his address to the French inhabitants of Louisiana, dated September, 22, 1804, Paine said: "To French inhabitants of Louisiana, September 22d, 1804. . . . You are arriving at freedom by the easiest means that any people ever enjoyed it: without contest, without expense, and even without any contrivance of your own. And you already so far mistake principles that, under the name of rights, you ask for power to import and enslave Africans, and to govern a territory that we have purchased. . . . The other case to which I alluded, as being direct injustice, is that in which you petition for power, under the name of rights, to import and enslave Africans! Dare you put up a petition to heaven for such a power without fearing to be struck from the earth by its justice? Why then, do you ask it of man again, man? Do you want to renew in Louisiana the horrors of Domingo?"

THE Nineteenth Century for April has a notable article by Miss Clara E. Collet on "Prospects of Marriage for Women" which concludes as follows: If anyone objects that women who are intensely interested in work which also enables them to be self-supporting are less attractive than they would otherwise be, I can make no reply except that to expect a hundred women to devote their energies to attracting fifty men seems slightly ridiculous. If the counter-argument be put forward that women, able to support themselves in comfort, and happy in their work, will disdain marriage, then those who take this view are maintaining, not only that it is not true that

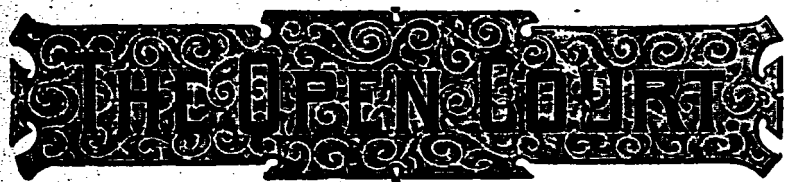
Man's love is of man's life, a thing apart;

'Tis woman's whole existence,

but also that marriage has naturally very much less attraction for women than for men.

THE following is from the Howard's column of the New York Recorder: I am sorry to see, in the columns of an esteemed contemporary, evidences of a quarrel between Mrs. Henry Ward Beecher and Mrs. Isabella Beecher-Hooker. According to the former, Mrs. Hooker, a Spiritualist, tormented Mr. Beecher during his lifetime with her beliefs, and now seeks to annoy his family by spiritualistic tendencies. Mrs. Beecher also says that her husband was not a Spiritualist. Well, that depends. I know that he was very greatly interested in the subject, and with three esteemed and trusted members of his church talked long and earnestly about it. When table tipping was the rage he repeatedly tried it, but his bump of humor, coupled with his strong common sense, found more fun than comfort in the rappings. That the great preacher saw visions, he believed.

REV. DR. WILD, once spoken of as Beecher's probable successor in Plymouth pulpit, was asked not long ago by a parishioner why he accepted a call to Toronto. "I might say it was a call from God," he replied, "but the real fact is that I am paid \$2,000 a year more than I was getting." Dr. Wild's frankness is commendable.



### WOMEN STUDENTS IN SCIENCE.

By ISABEL L. JOHNSON.

The Massachusetts women, who took the course in Historical Geology in the Teachers' School of Science, Lowell Free Courses, during the past season, have reason to congratulate themselves upon the class record. The class opened with an attendance of forty-four persons, exclusive of two of Professor Hyatt's assistants, one of whom was a woman. Of the forty-four members enrolled that day, seven only were men. Of the thirty-eight women almost all were teachers in public schools, a few being teachers in private schools, and students who were striving for an outline of the subject. The entire course lasted from November 7, 1891, to March 26, 1892. Sixteen lessons of two hours each and the examination of four hours were devoted to the structure and history of the class of sea urchins and star fishes, Echinodermata, the evolution of their different forms and the exposition of the laws of evolution as illustrated by them. The minuteness of the work and the mode of asking questions, to test the knowledge of the members of the class were most admirable preparations for the final examination, for which twenty-two women and four men presented themselves, the sickness of an exceptional season having taken many from the class.

To quote Professor Hyatt's words, "there were twenty-five persons who took the examination on Saturday last. These represented pretty closely the number that actually remained in the class until its close, since there were only eight persons who did not attend the examination and yet had been present at the last of the lectures."

The examination was conducted as follows: First, the note books were handed in to the examiner; then each student was requested to name, arrange, and classify according to their natural relation twelve or more specimens designated by numbers and describe them according to these numbers in their examination papers; and lastly, there were twelve questions to be answered in writing. The work began at 1 p. m., and most of the class wrote over three hours, some of them over four hours. The marking was based upon the oral examinations and attendance during the term, and the final examination mark was the average of three marks; one for the note book, one for the results of the work on the specimens, and one for the answers to the questions.

Professor Hyatt stated that the class was the best one he had ever had, the members being unusually well prepared for the course. Considering the many years he was Professor of Zoölogy and Palæontology at the Massachusetts Institute of Technology the class ought to feel gratified with his opinion. The members of the class were satisfied with Professor Hyatt's method and they followed it with interest, and as the results showed with unusual success; for Professor Hyatt has said, "The results of the examination have been extremely gratifying. The papers, with very few exceptions, were good. The majority of them can be spoken of as excellent, and there are ten of the highest character. This was unexpected, since most of the class had no opportunity to study on account of numerous engagements during the time between lectures. If they had been able to study and read outside of the hours devoted to the lessons, there would have been a still larger proportion of papers of the highest character."

The method of teaching pursued consisted in the drawing, observation and description of specimens and individual teaching. When only a few specimens of any rare form were obtainable the professor and his assistants went around with these in hand and discussed the structures with each student in turn. Diagrams were used for those unique things which could not be obtained, and for discussions, reviews and reference. Oral examinations and discussions

were held at the termination of the work on each natural group, also at other convenient intervals.

As an illustration of the working of this method, it may be said that the views advanced in the examination papers showed clearly that the individual tendencies of the students had been allowed free play and that they have fairly understood the true relations of series of forms in their progress through geologic history.

Professor Hyatt believes that botany, zoology and geology may be studied advantageously by those who are far away from colleges, through an extension of the same method, that is, (whenever practicable) by furnishing the pupils with specimens for study, papers of information, and insisting upon the making of sketches, they could prepare themselves to take college examinations in natural history without a teacher.

A noteworthy fact must not be omitted of great encouragement in its bearing upon the progress of women, to-wit, that three married women stand first in the class. One of them is the mother of two high school boys, and has besides had numerous domestic duties interspersed with the studies.

Boston, Mass.

### JUVENILE OFFENDERS.\*

By JOHN F. GEETING.

During the past several years much has been said regarding the treatment of the American youth, and in this connection the treatment of the juvenile offenders should receive special attention. Those who are friendless or whose parents through poverty are unable to properly care, or by neglect do not care for them, are entitled to receive kind consideration from the public.

I do not propose to dwell at length upon the causes of poverty and crime, but will speak upon the errors so prevalent in the treatment of these unfortunate youths and suggest a practical remedy. However, it may be proper here to remark that if the Christian ladies who display so much zeal contributing to foreign missions would reflect on the condition of society in this city and would contribute money and influence to bettering the condition of the Chicago friendless children, the charity would be more real and praiseworthy. I would also suggest that the men who by manipulations of the markets secure to themselves the result of the labor of others are in part responsible for the poverty and crime in our midst.

Too severe had been the treatment of, and too little kind attention has been given to the friendless youths of Chicago. Too often criminal prosecution instead of reformatory methods been resorted to. It is not the policy of spirit of the law to deal harshly with youthful offenders. According to the rules of the common law, all persons under the age of seven years are declared absolutely incapable of committing any crime, while between the years of seven and fourteen, the law presumes such persons incapable, but the presumption may be overcome by proof that the accused understands the nature of a crime, being of more than ordinary intelligence, or possessing more than ordinary education or knowledge generally possessed by youths of that age. This presumption is strong at seven, and gradually weakens as the child approaches fourteen years of age.

The law of our state deals yet more kindly with the youth, declaring that absolute incapacity exists until ten years of age, which would strengthen the presumption existing between the years of ten and fourteen, thus requiring stronger proof of knowledge or precocity than is required of common law. In the case of Angelo vs. The People, 96 Illinois the Supreme Court granted a new trial because the evidence established the defendants age to be between ten and fourteen years, and no proof of knowledge and capacity being made in the trial court. This humane doctrine renders conviction of youthful offenders on ordinary criminal offences difficult to procure, for most of those prosecuted by the police are not the

more intelligent or educated classes, but are those who require education and moral training rather than punishment.

The police and police magistrates, however, adopt a still more unwarranted method than criminal prosecution, and by questionable methods charge the juvenile offender with violation of some city ordinance, thereby assuming to guard the morals of the community by illegally carting the boys to the Bridewell, not because there is any warrant therefor in law, but that their own ideas of law and justice may be enforced without an opportunity for the proper defence in the proper court to be made.

The Supreme Court declares that suits of violation of city ordinances are civil cases. By well known rules of law no judgment can be entered against a minor in a civil case until a defence by guardian has been made. The defendant can not confess judgment of his own accord, nor can he do so with consent of his guardian, but a general denial or plea of not guilty must be entered, and strict proof is required. Such are the safeguards of the law that the minor may be protected in the ordinary civil cases, but by a spurious practice in our police courts, a mere boy arrested for larceny or some other criminal charge, is induced to have it changed to "disorderly" under the city ordinance, a plea of guilty entered and a fine imposed when in fact the court should know that no violation of the ordinance has been committed. This is done as a mere subterfuge or form to avoid sending the case to the grand jury, or to punish for a supposed moral wrong, not recognized by the statute, or in cases where suspicion but no proof exists. In many of these cases the parents are not even notified, nor guardians *ad litem* appointed. In some cases heavy fines are imposed and remitted, in others fines are imposed and the accused committed to the Bridewell for non-payment of such fines, to remain there until the fines and costs are liquidated at the rate of fifty cents a day, incarcerated among their seniors, both in years and in crime. The degradation attending their commitment, the surroundings in their prison life, and the conversations with others during their imprisonment, tend to make those criminals, who before were not, yet, all of this is done to improve the morals of the Chicago youth. This practice is irregular in its form, pernicious in its effect and absolutely illegal so far as the imprisonment is concerned.

Regarding prosecutions for violations of city ordinances, by the law as declared by the courts in this state, the commitment to the Bridewell on such crimes is not a sentence to punish for a wrong done, but is to compel the payment of a fine to the city. In other words, they enforce a civil judgment. It is a coercion to compel an act to be done. Therefore no such power to commit can be applied to fines against minors. The law incapacitates them from controlling their property and accordingly from complying with the judgment of the court. A minor may have a million dollar bank account, yet his check would not be honored for five cents. He may possess property and money sufficient with which to satisfy the fine, but the law places it beyond his control, and, placing it beyond his control, the law cannot, through the courts, coerce him by imprisonment to do that which it prevents him from doing. Therefore every commitment of a minor to the Bridewell on a fine for violation of a city ordinance is unwarranted in law, and each of such commitments (which have been so frequent during the past few years in Chicago) has been a false imprisonment. It has been in direct violation of law and each magistrate ordering such commitment to that extent has been an anarchist, who makes a law unto himself in disregard of the well settled or declared laws of the land.

If my position is right, it may be asked what shall we do with the juvenile offenders? To this the answer is plain. Education and proper treatment are far more beneficial in their effects than punishment. Education ennobles the soul and stimulates the energies, while punishment degrades the spirit. Education prepares the youth to be a good citizen and a free man, while punishment teaches fear and suggests stealth and deceit.

\*An address given before the Social Science Club, at Evanston Hall, Chicago, April 29, 1892.



In a free country like ours, which should be ruled by the ballot, and the interests of the poor and the wealthy guarded alike, it becomes us to have intelligent citizens to vote, and laborers who work intelligently and enjoy the results of their efforts. We all have a community of interests. Great nations are composed of great people. A nation will be great relatively through the individual intelligence of the masses. It is the blending of all in one like the fragrance of the morning breeze, bearing the perfume of myriads of dew-steeped flowers; the government being organized to insure the rights of "life, liberty and the pursuit of happiness" it is the prerogative of the state to insure to all equal privileges, for the enjoyment of such rights. These rights being more fully enjoyed through education, and as we are benefitted by the advanced intelligence of our fellow citizens, the state should guarantee to the child, not only common school education but a practical education by which he or she may obtain knowledge, useful in the ordinary avocations of life. For indigent children and those whose parents permit them to pursue courses prejudicial both to themselves and to society, manual training schools should be provided, to which such children should be committed by the proper courts, not as a punishment, but as a home and a school, where, for a limited period, they would be taught the useful branches of knowledge. Not taught a certain trade or, as in the penitentiaries, a portion of a trade, but given general knowledge regarding the equality of the various metals, minerals, woods and other materials and their adaptability in various uses. The use of tools, both in metal, mineral and wood work should be taught, as well as mechanical and architectural drafting. In fact the knowledge imparted should be abundant and varied; as soon as the youth is proficient at one work bench, send him to another and so on. After three or four years of such training, the street Arab could graduate a cultured youth. He would not be dependent on any one trade, but from his store of varied knowledge could adapt himself with little practice to any one of the score of avocations. In applying for a situation when asked, "Do you understand this trade?" he could answer "no, sir, but I am a graduate of the free, public training school, I understand the use of tools and in a few days can adapt myself to it."

Here is the solution: tear out the cells of the Bridewell, fill its halls with work benches and tools, discharge the prison keepers and employ skilled mechanics and teachers, and you have taken the first step towards solving the problem, "What shall be done with juvenile offenders?"

### SINGLE TAX.

By E. D. BURLEIGH.

In THE JOURNAL of April 16th, "Edgeworth" writes of the "Single Tax on Land," and his article shows unacquaintance with the subject. It is certainly news to single tax men that they claim "that land is an undivided bequest of the Supreme Being to the governments representing collective society," "that increments of value due to civic aggregation and local fertilities rightfully revert to government" that government shall not be restricted in its expenditures and that the claim of the general government is superior to that of the local governments. The last two paragraphs of his statement of the "single tax positions" are:

5. "That nothing else than land value shall be taxable, hence no 'improvements' whether made by their possessors or by others. (In this case increments or fertility due to labor should not be taxable)."

6. "That all increments of value upon the original, not reckoned as improvements, shall be confiscated by tax irrespective of their having been paid for or not, by their actual possessors."

These claims he says he has not seen "specified by Henry George," but quotes from other single taxers. If so, his reading of that great author must have been very limited or very heedless, perhaps both.

Single taxers claim that no man can rightfully own land, since no man made it, but that all human beings

have an equal right to its use, because they have an equal right to life, and land is essential to life. Hence all men have an equal right to all value (original or other) attaching to land.

In primitive conditions this equality was secured by the common ownership and use of land; but, in a civilization like ours, that is impossible and unnecessary. The same result can be better attained by allowing individuals to control as much land as they wish, but requiring them to pay to the representative of the whole people, the government, the annual rental value of such land. The government, as such, has no right to land or its value; its only claim consisting in its representation of the people. A despotic government of one or many would have as little right to the rent of land as any other landlord.

The superstructure which "Edgeworth" rears is still more astounding than his foundation. One is led to exclaim with Dickens, "here's richness." He begins by saying that "the single tax scheme embraces two applications, one agricultural, the other municipal," and then coolly ignores the latter, alluding to it but once afterward, and claims that single taxers propose "to pile all taxes on the devoted heads of that class which is at once the most necessary and the least moneyed." In another place he says, "only a few capitalist farmers could stand the strain of the single tax and they could do it by untaxed machinery with hired labor, etc."

If he does not know now, he should find out before he writes any more articles against the single tax, that the value of farm land is very small as compared to the value of land in towns and cities, where it rises not only to thousands but to millions of dollars an acre. The farmers own very little land, measured by value, and it is the valuable land in the cities which would pay the bulk of the taxes. There is probably no class which would be more relieved by the adoption of the single tax than the farmers. Many of them would probably pay no tax at all, and all would most likely pay much less than now. And, moreover, whatever they did pay would represent an advantage which they received from society. The farmer's personal property is mostly of a kind easily found by the assessor, while personal property in cities easily escapes. But land cannot run away or be hidden, and its value is easily ascertained and readily collected.

Again "Edgeworth" says: "It is an ideal farmer that single tax economy sees. It is one capable of holding and disposing of his crop himself and capable of concert with other farmers as intelligent as between bankers for instance. Strong then in the possession of the staff of life, they could shift any possible sod to the prices of their products and the boasted simplification in methods of taxation might be made without ruining anybody in particular."

A tax on any labor product can be added to its price because if the consumer will not pay it, the production will cease until he will; but a tax on the value of land acts just the other way, since by making it more expensive to hold land idle it forces it into the market and thus lowers its price. It cannot be added either to the price of the land or its products. The price of products is regulated by the cost of production at the "margin," that is on land which can be had without the payment of rent, and no one can get more for his wheat, his cotton his shoes or his cloth, because they were made on valuable land. The rent of any land is what it will yield to a given application of labor and capital, over what can be obtained by the same application on the poorest land in use, which is the best land that can be had for nothing and must be paid in rent or purchase price (which is merely rent capitalized) for the privilege of using valuable land. When this has been paid to a landlord, and the community taxes it from him, how does that enable him to exact any more, or how does it increase the burden on labor?

If "Edgeworth" will lay aside his prejudices and preconceptions and look at this matter fairly and carefully he will see that to tax into the public treasury the entire annual value of the bare land, will destroy land speculation (since no one will care to hold land for a rise, when he knows that as soon as the rise

comes he must pay all the increase into the public treasury) that it will make it easy for users of land to get it, will raise wages to the full product of labor and will call upon people to contribute to the public expenses in proportion to the value of the common property they control.

Our present system of taxation (if such a confused mass can be called a system) operates as a fine upon industry and thrift and a premium upon lying, perjury and fraud. It taxes the improver, while it lets off easily the man who is holding valuable land unused. The single tax, on the other hand would encourage improvement and discourage holding land idle by taxing only the bare land, whether improved or unimproved, at its full rental value. This would give, to all access to the inexhaustible storehouse of nature, enable all to work who wished to work and would secure to each the full product of his labor, thus abolishing involuntary poverty with its attending evils, and making possible a true brotherhood of man.

### SINGLE TAX VAGARIES.

By EDGEWORTH.

THE JOURNAL of April 16th, remarked that single tax theorists seemed to have in view an ideal farmer, capitalist and sagacious enough to control the disposal of his produce, as syndicates of trade now do, making it carry land taxes in its market prices, and so distributing them over the consuming public.

That a tax covering by itself all the costs and expenditures of our three tier governmental system, general, state and municipal, can only be paid by a monied class, is self-evident, that the merchant can shoulder it, as he now does the tariff, is rational, if possible; but that he will do so, without taking such advantage of the farmer's necessity as he habitually does in his credit prices for supplies, is inconceivable in business calculation. Hence the immediate pressure of this tax upon a class notoriously the least monied, involves the loss of its economic liberty and completion of a peonage already far advanced.

It is admitted that coöperation with machinery presents to capitalist farmers a means of meeting the emergency by economizing the labor of man and beast, in obtaining a given product. It is conceivable that industries correlative with farming, might employ say nine-tenths of the hands thrown out by machine labor sav- iors; but the transition involves costs, and implies a degree of intelligence beyond the class in question.

The larger the investment in improvements and the profits by these relatively to the cost of land, including its tax, the more easily will this be paid; but at the same time, the less will be the amount collected. The heavier the tax, the less land will be used under it, and the greater the number of emigrants to untaxed regions. As the tariff on imports now reaches prohibitory figures, the revenue is reduced along with consumption; when the land tax reaches prohibitory figures, the revenue will be reduced along with production. This in raising prices falls next upon the working classes generally, heavier than on the rich, who consume more of foreign luxuries.

See the personal application. I and my neighbors got our land by entry or cheap purchase. After twenty years toil on it, yielding mere support, it would not bring at auction what its improvements have cost, because there is no money in the country. It is quoted, however at several times as much, since the construction of a railroad is nearly finished. Not one in ten of us is out of debt; we could not bear the least additional pressure. Our improvements would bring nothing without the land. Cheapen the land by taxing it, and we could no longer get credit even at the present extortionate rates. A tax upon improvements exclusively, and up to their full value—even if rents in the country were reckoned as in cities, at ten per cent, which is a large multiple of the actual rates—at ten per cent on costs, what would be the effect? Why simply to reduce improvements to their primitive rudiments, the log cabin, barn and fence. The working farmer would pay on these about as much as his present taxes, tariffed goods included. The chief burden would fall upon the rich whose improvements exceed

their ground rent values. It would be repressive upon luxury, rather than on labor, and among the kinds of labor, would bear against those with machinery rather than hand work. Like all direct taxes, it would be harder to assess and harder to collect than that on imports, but less disastrous and less impossible than the single tax on land, as a permanent policy.

It may well be asked how such an economic absurdity as the George and Dove scheme could have found favor in the eyes of statesmen like Turgot and others who sought by it to mitigate the oppression of landlordry. Difference in the situation of France, before the Revolution and of Great Britain up to the present time, explains this. Then and there, the land being all held by a small class, chiefly of nobles, under the eminent domain of government by the feudal tradition, and the cultivator shorn to the quick, no additional tax could worst him, it would but rob his robbers.

In the United States land being relatively abundant, rents bear chiefly on its improvements, and the class of working farm owners is more numerous than that of tenants.

Single tax leaves the cultivator what he could make by work upon the poorest soil in use. This implies bread stuffs, at least theoretically, but to be content with bread is only for the poorest laborers. Thus restricted the demand for the soil as a means of livelihood, could be and would be much reduced; it would bear only on superior fertilities and advantageous sites, thus favoring by general cheapness the proprietorship of large tracts for grazing and hunting, the aristocratic system.

But it would place the titled aristocracy, the great land owners of Great Britain at a disadvantage as compared with the monied middle class, it would render the holding of large tracts of rich soil a market question. Enterprising agronomists, with their machinery, would replace idle landlords and a bourgeois democracy supersede the old nobility. This plutocracy is the manifest aim of single tax system, which favors it not merely by the redistribution of the land, but also by exempting the palace and bazar, which as improvements pay no tax, and by exempting imports, in which luxuries preponderate, while home-grown necessities bear the whole burden. Add that direct taxation implies a strong government, a bureaucracy with armies at its beck and which can check emigration, while contracting the currency and keeping up high rates of interest. As a consistent politician, Henry George has always been a zealous champion of interest, the support of which by government in its dealings with bond-holders, and in the collection of debts by the sheriff, is the basis of plutocracy and carries control of the soils.

"Tariff for revenue only," allows the producer and consumer to divide between them the crumbs that fall from the bureaucrat's table. Single tax free trade opens the cage doors, after clipping the bird's wings. It used to be supposed that trade implied the ability to sell, as well as to buy, and even that the buying depended on the selling. Up to this time, the United States could produce grain and cotton cheaper than Europe. Weight them with the single tax, then what have we to sell?

#### DICKENS'S INTEREST IN SPIRITUALISM.

Occasional references in Forster's "Life of Dickens" testify to Dickens's interest in Mesmerism and Spiritualism, and show that these subjects did not escape his observant notice. He sympathized—"almost as strongly as Archbishop Whately"—with his friend Dr. Elliotson's mesmeric investigations; reinforced as they were in the year 1841, by the displays of a Belgian youth whom another friend, Mr. Chauncy Hare Townsend, brought over to England. The subject, which to the last had an attraction for him, was for the time rather ardently followed up. Dickens also operated beneficially on several occasions, a result to which his energetic and sympathetic nature doubtlessly contributed. In a letter to Forster (April 2, 1842,) he wrote:

"Kate sat down, laughing, for me to try my hand upon her. . . . In six minutes I magnetised her into

hysterics, and then into the magnetic sleep. I tried again next night, and she fell into the slumber in little more than two minutes. . . . I can wake her with perfect ease."

Again, writing on September 26, 1849, he says:

"Ever since I wrote to you Leech has been seriously worse and very heavily bed. The night before last he was in such an alarming state of restlessness, which nothing could relieve, that I proposed to Mrs. Leech to try magnetism. Accordingly, in the middle of the night, I fell to, and, after a very fatiguing bout of it, put him to sleep for an hour and thirty-five minutes. A change came on in the sleep, and he is decidedly better. I talked to the astounded little Mrs. Leech across him, when he was asleep, as if he had been a truss of hay. . . . What do you think of my setting up in the magnetic line with a large brass plate? 'Terms, twenty-five guineas per nap.'"

With his "ghost stories" the readers of Light are, of course, familiar. The memorable ghost story which he published in the 125th number of All the Year Around, formed the subject of a letter from him to Lord Lytton a day or two afterwards:

"The artist himself, who is the hero of that story, has sent me, in black and white, his own account of the whole experience, so very original, so very extraordinary, so very far beyond the version I have published, that all other like stories turn pale before it."

In a subsequent letter to Forster, showing his readiness to believe in such things, he wrote:

"Upon the publication of the ghost story, up has started the portrait painter who saw the phantoms! He had been, it seems, engaged to write his adventure elsewhere as a story for Christmas, and not unnaturally supposed, when he saw himself anticipated by us, that there had been treachery at his printer's. 'In particular,' says he 'how else was it possible that the date, the 13th of September, could have been got at? For I never told the date, until I wrote it.' Now, my story had no date; but seeing, when I looked over the proof, the great importance of having a date, I (C. D.) wrote in, unconsciously, the exact date on the margin of the proof!"

Some extracts from his letters to Forster, bearing upon his personal experiences of dreams, clairvoyance, and kindred points, may not be—even at this late date—out of place in these columns. On September 30, 1844, he wrote:

"Let me tell you of a curious dream I had last Monday night, and of the fragments of reality I can collect, which helped to make it up. I have had a return of rheumatism in my back, and knotted round my waist like a girdle of pain, and had lain awake nearly all that night under the infliction, when I fell asleep and dreamt this dream. Observe that throughout I was as real, animated, and full of passion as Macready (God bless him!) in the last scene of Macbeth. In an indistinct place, which was quite sublime in its indistinctness, I was visited by a spirit. I could not make out the face, nor do I recollect that I desired to do so. It wore a blue drapery, as the Madonna might in a picture by Raphael, and bore no resemblance to anyone I have known except in stature. I think (but I am not sure) that I recognized the voice. Anyway, I knew it was poor Mary's spirit. I was not at all afraid, but in a great delight, so that I wept very much, and stretching out my arms to it, called it 'Dear.' At this I thought it recoiled, and I felt immediately that, not being of my gross nature, I ought not to have addressed it so familiarly. 'Forgive me!' I said. 'We poor living creatures are only able to express ourselves by looks and words. I have used the word most natural to our affections, and you know my heart.' It was so full of compassion and sorrow for me—which I knew spiritually, for, as I have said, I didn't perceive its emotions by its face—that it cut me to the heart, and I said, sobbing, 'Oh! give me some token that you have really visited me.' 'Form a wish,' it said. I thought, reasoning with myself, 'If I form a selfish wish, it will vanish.' So I hastily discarded such hopes and anxieties of my own as came into my mind, and said: 'Mrs. Hogarth is surrounded with great distress'—observe, I never thought of saying 'your mother' as to a mortal creature—'will you extricate her?' 'Yes.' 'And her extrication is to be a certainty to me that this really happened?' 'Yes.' 'But answer me one other question!' I said, in an agony of entreaty lest it should leave me. 'What is the true religion?' As it paused a moment without replying I said—Good God in such an agony of haste, lest it should go away! 'You think as I do, that the form to religion does not so greatly matter, if we try to do good?—or,' I said, observing that it still hesitated, and was moved with the greatest compassion for me, 'perhaps the Roman Catholic is the best? Perhaps it makes one think of God oftener, and believe in Him more steadily?' 'For you,' said the spirit, full of such heavenly tenderness for me that I felt as if my heart would break—'for you, it is the best!' Then I awoke, with the tears running down my face, and myself in exactly the condition of the dream. It was just dawn. I called up Kate, and repeated it three or four times

over that I might not unconsciously make it plainer or stronger afterwards. It was exactly this—free from all hurry, nonsense, or confusion whatever. Now, the strings that I can gather up, leading to this, were three. The first you know, from the main subject of my last letter. The second was, that there is a great altar in our bedroom, at which some family who once inhabited this palace had Mass performed in old time; and I had observed within myself, before going to bed, that there was a mark in the wall, above the sanctuary, where a religious picture used to be, and I had wondered within myself what the subject might have been, and what the face was like. Thirdly, I had been listening to the convent bells (which ring at intervals in the night), and so had thought, no doubt, of Roman Catholic services. And yet, for all this, put the case of that wish being fulfilled by any agency in which I had no hand, and I wonder whether I should regard it as a dream or an actual vision!"

Another dream, or vision, is recorded on May 30, 1863:

"On Thursday night in last week, being at the office here, I dreamt that I saw a lady in a red shawl with her back towards me (whom I supposed to be E.). On her turning round I found that I didn't know her, and she said: 'I am Miss Napier.' At the time I was dressing next morning, I thought what a preposterous thing to have so very distinct a dream about nothing! and why Miss Napier? For I never heard of any Miss Napier. That same Friday night I read. After the reading came into my retiring room Mary Boyle and her brother, and the lady in the red shawl, whom they presented as 'Miss Napier.' These are all the circumstances exactly told."

Commenting on the first of the foregoing dreams, Forster says:

"With no superstition to build itself upon but the loving devotion to one tender memory, with longer or shorter intervals this was with him all his days. Never from his waking thoughts was the recollection altogether absent, and though the dream would leave for a time, it unfailingly came back. It was the feeling of his life that always had a mastery over him. What he said on the sixth anniversary of the death of his sister-in-law, that friend of his youth whom he had made his ideal of all moral excellence, he might have said as truly after twenty-six years more; for in the very year before he died the influence was potently upon him. 'She is so much in my thoughts at all times, especially when I am successful and have greatly prospered in anything, that the recollection of her is an essential part of my being, and is as inseparable from my existence as the beating of my heart is.'"

Dickens, writing in August, 1852, on the loss by death of many friends at that time, expressed the idea—"but this is all a dream, may be, and death will wake us."

Some performances of a conjurer at Boulogne in 1853 have a very suspicious resemblance to certain phenomena familiar to Spiritualists. Forster says of Dickens that he was no mean authority as to legerdemain, being, with his tools at hand, a capital conjurer; but the performer in question scorned help, stood among the company without any sort of apparatus, and, by the mere force of sleight of hand and an astonishing memory, performed feats having no likeness to anything Dickens had ever seen done, and totally inexplicable to his most vigilant reflection. Dickens wrote:

"You are to observe that he was with the company, not in the least removed from them, and that we occupied the front row. He brought in some writing paper with him when he entered, and a black-lead pencil, and he wrote some words on half-sheets of paper. One of these half-sheets he folded into two, and gave to Catherine to hold. 'Madame,' he says aloud, 'will you think of any class of objects?' 'I have done so.' 'Of what class, madame?' 'Animals.' 'Will you think of a particular animal, madame?' 'I have done so.' 'Of what animal?' 'The lion.' 'Will you think of another class of objects, madame?' 'I have done so.' 'Of what class?' 'Flowers.' 'The particular flower?' 'The Rose.' 'Will you open the paper you hold in your hand?' She opened it, and there was neatly and plainly written in pencil: 'The Lion; the Rose.' Nothing whatever had led up to these words, and they were the most distant conceivable from Catherine's thoughts when she entered the room. He had several common school-slates about a foot square. He took one of these to a field-officer from the camp, decore and what not, who sat about six from us, with a grave saturnine friend next him. 'My General,' says he, 'will you write a name on this slate after your friend has done so? Don't show it to me.' The friend wrote a name, and the General wrote a name. The conjurer took the slate rapidly from the officer, threw it violently down on the ground with its written side to the floor, and asked the officer to put his foot upon it and keep it there; which he did. The conjurer considered for about a minute, looking devilish hard at the General. 'My General,' says he, 'your friend wrote Dagobert upon the slate under your foot.' The friend



admits it. 'And you, my General, wrote Nicholas.' General admits it, and everybody laughs and applauds. 'My General, you will excuse me if I change that name into a name expressive of the power of a great nation, which in happy alliance with the gallantry and spirit of France, will shake that name to its centre?' 'Certainly I will excuse it.' 'My General, take up the slate and read.' General reads: 'Dagobert, Victoria.' The first in his friend's writing; the second in a new hand. I never saw anything in the least like this, or at all approaching to the absolute certainty, the familiarity, quickness, absence of all machinery, and actual face to face, hand to hand fairness between the conjurer and the audience, with which it was done. I have not the slightest idea of the secret. One more: he was blinded with several table napkins, and then a great cloth was bodily thrown over them and his head too, so that his voice sounded as if he were under a bed. Perhaps half a dozen dates were written on a slate. He takes the slate in his hand, and throws it violently down on the floor, as before, remains silent a minute, seems to become agitated, and bursts out thus: 'What is this I see? A great city, but of narrow streets and old-fashioned houses, many of which are of wood, resolving itself into ruins! How is it falling into ruins? Hark! I hear the crackling of a great conflagration, and looking up I behold a vast cloud of flame and smoke; the ground is covered with hot cinders, too; and people are flying into the fields and endeavoring to save their goods. This great fire, this great wind, this roaring noise! This is the great fire of London, and the first date on the slate must be one, six, six, six—the year in which it happened.' And so on with all the other dates. There! Now if you will take a cab and impart these mysteries to Rogers, I shall be very glad to have his opinion of them."

Forster adds: "Rogers had taxed our credulity with some wonderful clairvoyant experiences of his own in Paris, to which here was a parallel at last!"—THOMAS BLYTON, IN LIGHT.

#### "GREAT HOPES FOR GREAT SOULS."

In a sermon on "Great Hopes for Great Souls," Rev. John W. Chadwick says:

There is no lack of opportunity for spiritual greatness. Great souls declare themselves most frequently by doing little things in a great way. There is a great way and a little way of doing almost everything that waits the pressure of men's hands. What is it that Emerson has told us about braiding galaxies when we imagine we are only braiding mats or doing something of no possible significance? We are doing better than that. We are braiding character,—braiding it out of our housekeeping and school-keeping, out of our buying and selling, out of our making and mending. There are activities in which men engage which have no legitimacy. They will do well if out of these they do not braid a rope to hang themselves or some victim of their hideous greed. But it is never because an activity is humble, it is only because it is illegitimate, that it does not furnish opportunity for spiritual growth. It is not in marble, but in clay, that the true sculptor manifests the genius of his shaping hand. There is life-stuff as little beautiful as the sculptor's clay, no daintier than that to work, mere mud upon the hands, out of which souls are shaped into a more dazzling beauty than the Apollo Belvidere wears, or any Venus, even the glorious creature of the little Melian farm. We often hear men talk as if the business life of modern times were fatal to men's larger life. On the contrary, there is no modern life, except that of politics, which presents so grand an opportunity. That political life is often horribly degraded and that business life is often miserably selfish and depraved are propositions which have little need of proof. Hence the more need of men who, measuring their strength against the obstacles that block their way, prove themselves equal to the exigencies of the hour. It is said that Napoleon was never quite himself till the battle began to go against him. Then he put on terror and victory as a robe. To be just and fear not in our political complications, to be so just and generous in the management of one's business as to do something that will help convince the socialist and anarchist that, if they ever had an occupation, it is gone,—here is an opportunity that may well pique the courage of our bravest men, and in its seizure and improvement magnify their souls to the proportions of the greatest of our own or any time.

Great hopes for great souls! No matter how the greatness comes,—from large appreciation of the scientific apprehension of the world, from wide intelligence of the development of man through many generations, from devotion to great causes or to the maimed and miserable victims of an organization and environment all of whose dice are loaded for the throw of weakness, shame, and sin, from patient service in the humblest daily round, from strenuous opposition to the most sordid, mean, and selfish tendencies of our

political and commercial life,—no matter how it comes, it will always bring with it the great hope for those for whom we work, for the great future of humanity, and for the power and blessing of an endless life.

If, then, great hopes attract our admiration and desire, and we would have them for our personal possession and for the abiding peace and comfort of our hearts, we shall go about to greatness our souls by every honorable device. By any device that is not honorable it is very sure we cannot greatness them. We shall sit patiently at the feet of science and listen to the wondrous story that she has to tell. The more vast and wonderful the universe in which we live with conscious joy, the greater will be our eager and impassioned souls. I cannot understand the ill-disguised or frank contempt with which the religious partisan frequently waives aside the scientific aspect of the world, as if that had for us, and could have, no religious meaning whatsoever. For this, I take it, is God's world; and, if his soul has been engaged upon it some millions and billions of years, with plastic force, to make it what it is, we shall do well, I think, to spend a little of our time in thinking his thoughts after him and endeavoring to enter into the meaning and spirit of his work. There is more of real worship in the hushed and reverent step with which we follow a Darwin or a Spencer on his majestic course than in all the formal liturgies and prayers. It is the man, sometimes, more than his thought that greatness us,—his life's unwritten poetry, or eloquence, or statuesque repose. I know of nothing that is more greatening to the soul, save only its own constant striving for the best and honorablest things, than intercourse with the truest and the best of men,—such intercourse as is afforded us by their biographies written as Channing's or as Emerson's by men having a providential fitness for their task. Fear not that by such intercourse you will be debarred from doing any worthy social task. These men will shame your pleasant idleness, will bind your corselet and your greaves upon you and send you forth to battle with earth's ignorance and wrong; will set a trumpet to your lips that you may blow

"A Roland blast to flood this grim defile  
Till echoes pour beyond it"

that shall summon other men to come and fight upon your side. And yet another way of greatening your soul is to lay bare your spirit to the happy influence of living men stronger and better than yourselves, and to theirs, also, whom death "leads enfranchised on" and whose remembered truth and love are laws we dare not disobey.

"Living, our loved ones make us what they dream;  
Dead, if they see, they know us as we are,  
Henceforward we must be, not merely seem;  
Bitter woe than death it were by far  
To fail their hopes whose love can still redeem;  
Loss were thrice loss which thus their faith could mar."

The last great means of greatening our souls has been already named. It is to find the elements of greatness in the humblest tasks, to compel the opportunity for greatness from the cares and troubles and perplexities which make up the warp and woof of every fleeting day. There are no greater souls than those who know this secret of the world and who have shaped their lives according to its law. And, as their souls, so also are their hopes: for all who struggle and aspire, for all whom grievous burdens crush and maim, for all whose fond imagination pictures for them a better country, even a heavenly, wherein they shall again behold the faces that once brightened all their ways. But the great soul is better than the greatest hope.

#### SUCH STUFF AS DREAMS ARE MADE OF.

"What dreams are made of is not at all difficult to determine," said a psychologist to a Washington Star writer. "They are composed of memory pictures that are stored away in the brain from birth until death. In sleep one wanders amid scenes which are shadows of actual views and landscapes beheld at one time or another in waking moments. The sights one witnesses and the people who move and have their ghost-like being in that mysterious world of fancy, form a sort of phantasmagoria mid which the dreamer goes about, sometimes observing with interest or wonder and at other times engaging in conversations. It is all a reflection of the waking life that is past, although occasionally combinations of old impressions give rise to new and original thoughts. Not a few great ideas of invention have sprung from visions of the night."

The operations of the brain in sleep afford to the psycho-physicist a most interesting subject of study. Apparently one always dreams while asleep, because the brain can never stop thinking; but dream life, being merely a reflection of actual waking existence, is naturally shadowy and less vivid. The landscapes seen are usually viewed in a sort of twilight; faces of persons are in most cases blurred and indistinct. Now

and then in my own dreams I take up something to read, like a newspaper article, and I find myself very much annoyed at experiencing great difficulty in perusing the subject matter, simply because I am unable to make it up with sufficient rapidity as I go along.

"It is the mechanical part of the brain which is active during sleep. At all events the intelligence does not seem to be awake. The faculty which we call judgment, is off duty, and hence one does not perceive the absurdity of many dreams. Nevertheless, one certainly does not lack a perception of the humorous under such conditions. I, myself, have many a time been roused from slumber at my own laughter at some ridiculous occurrence. My belief is that we frequently take part in very interesting conversations while dreaming, and the extraordinary part of it is that we are obliged to perform both parts of such a dialogue, or even more when a greater number than two people are speaking, although it is rare. All these things are purely speculative questions, because in the nature of things we can secure few reliable data on the subject.

"Study of the phenomena of dream can be best performed when one is in that curious state between sleeping and waking that is apt to arrive in the morning before one gets out of bed. One realizes then very often that one is dreaming, and while doing so observes with interest whatever goes on. The trouble is that the very exertion of this conscious attention is apt to wake one up. Often I have felt the utmost anxiety lest I should awake before I had finished a particularly pleasant or amusing dream, but the task of trying to stay asleep under such circumstances is a very difficult one.

"Upon awakening after a night's sleep one usually has the impression of a very brief time passed since he went to bed. This may be simply for the reason that the comparatively dim and shadowy dream events have not left any vivid impression upon the memory. For all we can tell, it may be that the doings in our sleeping moments seem during their progress to occupy an extended period. In exceptional cases persons have imagined during a very brief sleep that they had lived for years. De Quincey, the celebrated opium-eater, tells how in a single night he passed whole centuries shut up inside of Egyptian tombs in company with clammy crocodiles and in other equally unpleasant situations.

"I have no doubt, in what we call 'bad' dreams we often undergo a great deal of very intense suffering. When I was a little boy I was very much afflicted with them, and finally I became so much accustomed to them that I came to realize their unreality in my sleep. Then I did not mind them any longer, and being of an imaginative turn of mind, I cultivated them with a view to making them as horrible as possible. I got so at length that with me going to bed was almost as entertaining as going to the circus, inasmuch as I could conjure up more wonderful spectacles than were ever offered to the public by Barnum or Forpaugh. A curious point about my own dreams is that, although I am certainly a person of most moral and proper behavior in my waking moments, I am addicted, while asleep to committing the most astonishing improprieties.

"A person who suffers habitually from nightmares is apt to be a cause of distress to other people as well as to himself. Once upon a time I was making a visit to the house of some friends in Perth Amboy, N. J. In the middle of the night I was roused from a sound sleep by most appalling yells of murder and robbers. Jumping out of bed I started to the rescue, but was unable to find the door of the room. Perhaps you have known what it is to be lost in a strange room at night. The one I occupied was not very big, but I spent ten minutes trying to find my way out of it, and without success. No match was at hand. Finally, having heard no more shrieks, I made up my mind if there had been a tragedy it was all over by that time, and despairing of discovering a way out of my apartment, I went to bed and slept again. The next morning I learned at the breakfast table that my host had merely had one of the bad dreams to which he was accustomed. In such a case I think that a guest ought to be warned beforehand."

An English paper says: "It is stated that the Lutherans, and especially the Lutheran pastors, in Finland are trying to get a law passed to prevent all free religious services. If such a law was passed, scores (if not hundreds) of the best Christians of Finland would be thrown into prison. It is to be hoped that the report is not true, though, as far as we can judge, we fear that it is." The Lutherans being in the majority in Finland their clerical leaders are willing to appeal to the strong arm of the law to protect their faith—to secure it from competition with other sects, from their encroachments by free discussion and the enjoyments of equal rights under the government. In every country the great mass of the clergy have been the enemies of religious freedom and of equal and exact justice irrespective of religious beliefs.





## A WOMAN'S WORK.

A woman's work—what is it?  
Is it only to brew and to bake?  
Or is it to labor, with heart and brain,  
In sailing the ship of state?  
Is it only to rock the cradle  
That holds her slumbering boy?  
Or is it to fashion the laws that make  
His future pain or joy?

Is it merely to bide at home  
And keep the hearthstone bright,  
With her sad heart aching with all the wrong  
That she would fain set right?  
Or is it to take her stand  
With the ranks that work for good,  
And labor with willing hand and heart  
In the strength of her womanhood?

It is joy to rule a home,  
It is sweet to lean for rest  
Upon a strong heart, filled with love;  
To fold upon one's breast  
A child's wee, winsome face,  
And look with dreamful eyes  
At the picture fair that fancy paints  
Of the future paradise.

Yes, home is the dearest place  
To the heart of womanhood;  
But oh, outside, in the world so wide,  
There's a chance for doing good;  
There's a thousand daily wrongs  
That a woman can set right;  
There's a thousand places dark  
That her presence can make light.

There is a duty for every hour  
In the world's wide harvest fields,  
And a happiness that comes to bless  
When love its fruitage yields.  
A woman's work—what is it, then?  
Is it only to brew and to bake?  
Or is it to labor, with heart and brain  
In sailing the ship of state?

—HARRIET FRANCES CROCKER, IN UNION SIGNAL.

## HOUSEHOLD ECONOMICS.

Mrs. John Wilkinson, of 482 La Salle ave. Chicago, Chairman of World's Congress Auxiliary Committee on Household Economics says in her preliminary address:

The objects of this Committee on Household Economics are to promote an exchange of ideas between women of all lands, and the consideration among other things of what has been done during the last half century in raising the standard of women's labor in all departments. We wish, also, to call the attention of women to the need of holding Congresses in which topics relating to housekeeping and homemaking can be discussed, where questions can be suggested and remedies considered, which would throw light upon the various problems confronting all housekeepers. Through channels of correspondence we shall doubtless find that in the matter of household economics the American woman has much to learn from her foreign sisters.

First, we desire to obtain statistics of how much is spent for food, material, rent, clothing, fuel, wages and all other miscellaneous expenses, that all of these expenses may be proportioned to various incomes.

Second, we desire to obtain opinions of women as to the advisability of using a system of bookkeeping which would cover all the foregoing expenses; in the hope that with more business-like methods there would be less confusion in discussions as to what proportion of our incomes should be used in living expenses. We would call attention to housekeepers' books already tabulated and indexed for this purpose. These and many other subjects should be considered in this Congress of 1893.

To obtain this knowledge we recommend the establishment of Bureaus of Information in connection with this work. For this reason we have organized "The Columbian Association of Housekeepers and Bureau of Information," where there can be an exchange of wants and needs between employer and employed; to promote a more scientific knowledge of the economic value of various foods and fuels; a more intelligent understanding of correct plumbing and drainage in our homes, as well as the need of pure water and good light in a properly built house; and to consider the importance of cooperation in all departments of woman's work. We particularly desire to arrange for the discussion of such topics as the adulteration of food and its effect upon the human system, and the

study of what the human body needs in the way of nourishment. The value of all labor-saving inventions should be considered in connection with the economic use of strength, as well as the importance of bringing outside labor into the house. In this connection should come the consideration of the value of the work of specialists, thus the opening a way for the rapidly increasing industries for women.

Another topic that should be considered in these Congresses is the necessity for a department of Domestic Science in all our Agricultural Colleges as well as in all our schools, where our farmers' daughters may have an equal opportunity with their brothers to add to the current branches of education the scientific and practical knowledge that could be obtained through such a course of study. . . . We desire to obtain statistics regarding the number of women owning and operating farms—the number engaged in bee culture, poultry raising, silk culture, gardening and other branches of agriculture, with a view of directing the attention of the women of our country to these new fields of work adapted to women; and at the same time, we would emphasize by the presentation to be made, the success attending the work of the earnest, thoughtful women of our country, whose energies and skill are devoted to the development and building up of their farm homes.

The Woman's Branch of the Auxiliary would also emphasize the need of just recognition and remuneration for woman's work in every field. The conditions of farm-life vary in accordance with the laws of climate and natural surroundings, as well as from different systems of land tenure and social organization.

Therefore, in asking for members of our Advisory Council, we desire to obtain the names of women who will represent the different sections of this country, and also representatives from every foreign land, all of whom will constitute the Advisory Council of the World's Congress Auxiliary on Household Economics.

All communications with regard to the topics mentioned in this address should be addressed to Mrs. John Wilkinson, Chairman of the World's Congress Auxiliary Committee on Household Economics, 482 La Salle Ave., Chicago.

The Columbian Housekeepers' Association held a very interesting session last Wednesday. The morning was largely devoted to experiences with Mr. Atkinson's new oven called "Aladdin's Oven." One lady said she was able to prepare all her dinner early in the morning, place it in the oven, where by the slow process of cooking she could leave it, go down town shopping, return at half past twelve to find a delicious dinner ready cooked in the dishes in which it was to be served, thus doing away with all pots and kettles. The oven had been thoroughly tested and really did more than Mr. Atkinson claimed for it. Onions, turnips and cabbage had been cooked at the same time with custards and tapioca, with no intermixing of flavors and no odors escaping into the room. The tougher and more nutritious parts of meat are rendered as tender as the choicest cuts by the ordinary method.

A WRITER in the Housewife says that the oft repeated assertion that "women are hard upon each other" is almost without foundation. There are two classes of women who are prone to be severe in their judgments of their sisters. To the first belong those who, owing in part, perhaps, to temperament and in part to force of environment have never come face to face with a genuine temptation, and hence find it impossible to understand how another can be tempted. To the second class belong those who, goaded by a consciousness of their own shortcomings, are always on the alert to detect in others evidence of similar weaknesses. But while representatives of these two classes are to be found in every community and in every grade of social life, they are, happily, in the minority. The world, thank God, is full of true women, tender, pitying, mother hearted women, who are always mindful of the sisterhood of women and who at all times stand ready to rebuke the slanderer, to plead the cause of the oppressed and to urge gentleness and forbearance toward the weak and erring. Never in the world's history have the relations between women been so cordial and beneficent as now. The long crusade in behalf of "woman's rights," though not yet a success so far as the ballot is concerned, has steadily, year by year, been drawing woman into a better understanding of women, into broader and kindlier sympathy with her in her aspirations, her perils and her needs, and to-day

everywhere it is women that is reaching out the helping hand to women.

Mrs. HUMPHRY WARD was not born in England, but in Tasmania, where her father, a son of Dr. Arnold of Rugby and brother of Matthew Arnold, was school inspector. This Mr. Arnold turned Roman Catholic in 1855, and for six years was professor in an Irish university. But later he left the church of Rome and removed to Oxford, where his daughter found her husband, then an Oxford tutor. They were married in 1872, and both became writers for the newspapers. The spiritual wanderings of her father no doubt have had an influence on the mind of the daughter.

THERE will be, practically, no change in the policy or the management of The Century Co. by reason of the death of its late president, Mr. Roswell Smith. His interests in the business remain, and the affairs of the company will be conducted by the men who have been Mr. Smith's associates for many years, and with whom he has left the business direction during the three years of his illness. Mr. Frank H. Scott, who has been connected with the company from its inception, becomes the president. The other officers, Mr. Charles F. Chickester, treasurer, and Mr. William W. Ellsworth, secretary, have been with the company almost from the beginning. All of the important positions in the Century Co. are filled by men who have an interest in the business, as Mr. Roswell Smith has from time to time disposed of considerable portions of his stock to his associates, having in view the uninterrupted continuance of the company.

THE Boston Society for Ethical Culture, which was founded by Mrs. Clara M. Bisbee who by the courtesy of the professors received the three years course at the Harvard Divinity School and who afterwards pursued a course of study at Heidelberg, has issued a little pamphlet containing addresses by Mrs. Bisbee and Rev. Wm. G. Babcock together with a sketch of the Society's origin, aims and methods. Those interested in the good work which Mrs. Bisbee, assisted by her father, Mr. Babcock, is doing can render deserved help, and at the same time do good missionary work by ordering copies of this pamphlet, the price of which is only five cents, for distribution. Address Mrs. Bisbee, Clarkson street, Dorchester, Mass.

PROFESSOR J. CLARK MURRAY, of McGill University, Montreal, Professor John Dewey, of Michigan University, Dr. W. T. Harris, Professor Royce, of Harvard University, Dr. Max Margolis, of Columbia College, Mr. Thomas Davidson and Mr. Louis J. Block will be among the lecturers at the Glenmore school this season. For particulars apply to Thomas Davidson, Keene, Essex Co., N. Y.

Mrs. EFFIE F. JOSSELYN, of Grand Rapids, Mich., writes that the Haslett Park Camp Meeting will open its work July 31st and close August 29th. She adds: "The Progressive Spiritualist Society of Grand Rapids, closes a four months' engagement on the last Sunday of May with Mrs. Helen Stuart Richings."

A. A. THOMAS, Campville, Florida, acknowledging receipt of the Denton machine which he had ordered says: It is like THE RELIGIO-PHILOSOPHICAL JOURNAL—just about perfect.

## PAUL A SPIRITUALIST.

The following from an editorial containing Easter thoughts in the Hartford Daily Times of April 16, is certainly according to the teachings of Spiritualism:

Paul, whose spiritualistic experiences sometimes including healing the sick by sending them handkerchiefs which he had

held in his hands, and who had trances and visions in which he sometimes hardly knew whether he was in the body or out of the body, recognized the presence of disembodied spirits who used the "mediums" of that day for the display of a variety of spiritual gifts, such as healing, prophecy, the "discerning of spirits," and speaking in unknown tongues—then, as now—and he urged his hearers to "try the spirits," to see whether they were good or bad. His lofty spiritual teachings, which form a chief part of the sublime and beautiful funeral service of the Episcopal church (and latterly of other churches), introduced one utterance, about a future resurrection of the bodies of the dead, which is not borne out by the general testimony of the scriptural narratives, like that of the visible proof that Moses and Elias, who had "died," were already living, and must long have been living, in spirit life when Paul himself was on earth. That zealous apostle, who seems to have possessed more "tact" than any other character in the Bible, a faculty which enabled him to get out of some tight places, told his hearers what to do when the gift of speaking in unknown tongues fell upon them—a gift, the value of which he did not estimate as highly as did his other spiritual gifts, simply because his hearers could not understand what was thus uttered, through him, or through another; yet, he adds, "I thank my God I speak with tongues more than ye all." But his general perception of spiritual things—a faculty wonderfully developed after his experience on the way to Damascus—enabled Paul to affirm, that if "the dead" generally had not risen, then Christ had not risen; for Paul perceived that Nature's great laws are universal, immutable, and inviolable. This does not look like his belief in some unknown future resurrection day for the vanished physical bodies of all the dead—many of which must have become parts of other persons' bodies. Paul seems to have seen and felt, after all, that it was Moses himself, that it was Elias and no other, who appeared in their own proper and individual personalities on the mount and talked with Jesus. Paul's "realizing sense" of the reality and nearness of the spirit world, and its inviolable laws, gave him power to utter that great truth, "There is a natural body, and there is a spiritual body." How sublime are the words—to those who get a conscious realization of their great meaning—as one hears them read, even if perfunctorily and undiscerningly read—at every funeral, now! To the natural man, says the exalted apostle, these great spiritual realities are mere foolishness. By "the natural man" he means the vast majority of all of us, who see and know through our physical senses only, and are blind to the glorious realities which lie (invisibly to us) all around us.

Of these realities Paul had obtained some glimpses and a little knowledge. He labored to make the people of Corinth, and other people, see and feel a little of the glorious truth he discerned; but then, as now, and in all times, it was hard work for the world to see, through the questionable phases of its appearance, the wondrous reality—"so near, and yet so far!" It was Mrs. Stowe who wrote of it—

It lies around us, like a cloud,  
The world we do not see;  
Yet the sweet closing of an eye,  
May bring us there to be.

And of the loving friends who come back to our ken when the mystic state of sleep softly unbars the doors of our imprisoned selves to let us see and greet them, the same notable poem also says:

And in the hush of rest they bring,  
'Tis easy now to see,  
How lovely and how sweet a pass  
The hour of death may be.

If the testimony of thousands of the brightest and best of Earth's people in our own times is to be regarded, it not only may be, but probably actually is, even as this quoted verse says—that the hour of death witnesses a bright and beautiful transition for the dying. The many cases of evident and joyous recognitions of "loved ones gone before," seen suddenly to overspread and sometimes almost to transfigure the faces of the dying, are certainly very suggestive.

"For the things which are seen are temporal; but the things which are not seen are eternal." Paul, among others, was permitted to see something of the sublime reality. It exalted him—this almost transfiguring knowledge—and he grandly exclaims, what we all ought to feel at Easter, if ever—"O death, where is thy sting? O grave, where is thy victory?"





## ICELAND.

TO THE EDITOR:—I wish to call the attention of readers of THE JOURNAL to the history, customs, and condition of the land so little known, principally on account of the scanty means of communication, namely Iceland. The Icelandic nation has some 70,000 souls, living on an island of about 39,207 square miles in the North Atlantic, 600 miles away from the civilized world.

We can trace our history from the very beginning of our first settlement over 1,000 years ago, and also the early settlement of America up to the time of Columbus. We possess a literature of our own which we may say is the admiration of the civilized world, which flourished in that far off island when learning in other parts of Europe scarcely existed outside of the monastery's walls. We are the only possessors of the Norse language, a highly cultivated language, which has undergone but few alterations from the very beginning of our settlement.

In the capital of Iceland there are seven schools and colleges combined. There are about one hundred and forty ministers scattered over the country. The religion is Lutheran, and the church is a State church.

At present there are six journals, three in Reykjavik and three in the other parts of the island. The largest appears twice a week, two once a week, the other out in the country twice or thrice a month.

The first scene that meets the eye of the tourist after a long voyage on the boisterous North Atlantic, are the gigantic mountains with their ice peaks, rising out of the mighty deep, casting rays of light which form all the colors of the rainbow as the sun shines upon them. Then comes Faxabay, the port of the capital. In the distance stands Reykjavik, the capital of Iceland, a city of 3,700 inhabitants. It is composed of a few streets facing the bay, intersected by cross streets. The most attractive structure is the house of parliament, and to the left stands the statue of B. Thorwaldsen, the famous sculptor whose magnificent works are to be found in the cathedral of Copenhagen, and elsewhere.

The tourist has to travel on foot or horseback; there are no railroads, nor carriages. There is one spot dearer than all others to the Icelandic heart, which all tourists go to see; that is Thingvalla (thing feels). The place calls back to memory the gatherings of ancestors, for there is where the laws were made and many of the sagas are the results and proceedings of those gatherings. There came the wealthy farmers and noble men, all the Skalds and Saga men and many young people to show their art and for amusement.

The following is an abstract from an article in the January number of The Tourist in Iceland, "My first trip to Thingvalla."

"I soon secured a guide and ponies, and the next morning we were off for Thingvelli. The weather was excellent, and as we left the little town behind us, we had a magnificent view of the grand Faxabay, with Mount Snaefellsjokull looking northwest like an ancient giant, with 10,000 years or more on his snowclad brow. The harbor of Reykjavik is very pretty, protected by three islands with the stately Mount Esja in the background. We passed on till all of a sudden we came to the brink of an immense chasm or ravine. My guide dismounted and so did I, and making our ponies go behind us we walked down into this ravine by a single path. Immense rocks were on both sides, almost perpendicular, the northern wall much higher than the southern. When we came to the bottom I was highly struck with this singular amphitheatre of nature, and my guide roared loudly, his voice vibrating loudly through the ravine with a most vivid echo. Now we are in the historical Almannagja (public rift).

"This peculiar ravine has been formed by immense convulsions of nature, the rocks being reft asunder through the southern wall and an opening formed through which the river Oxara flows, forming a beautiful waterfall and then passing over the plains below into the lake of Thingvalla, one of the largest lakes in Iceland. The scenery all around us was very interesting, the shadows of the surrounding hills and

mountains reflected in the grand lake like some phantom spirits of bygone days, the rays of the setting sun threw a lustre over the whole scene on the lovely summer evening, making a most impressive panorama both to the eye and feelings never to be forgotten.

"There are many beautiful scenes, such as Geysers, and Mount Hekla, the world renowned volcano."

P. JOHNSON, YOUNG ICELANDER.  
CHICAGO, Ill.

## SOCIETY FOR PSYCHICAL EXPERIMENT AND STUDY.

TO THE EDITOR: At the last meeting of the little society which gathers at Room 33, Central Music Hall, for psychical experiment and study, the subject for the evening was "Phrenology," and was presented by Prof. Bronson, of Chicago, who made a brief talk with practical illustrations and experiments.

Prof. Bronson brought forward in support of the truth of his science the evidences of "evolution" found in geology and zoölogy. He claimed that the brain of animal or man by its size and formation showed the mental and psychic qualities, and that this evolutionary process was not finished. He inferentially proved the still grander possibilities in man through the development of these latent powers.

ADALINE ELDRED.

## SEEING A GHOST.

TO THE EDITOR: My home for weeks had been one round of gatherings for social and scientific purposes.

The lecturer of the L. L. Society made his home with us, and he being a medium, no day passed without the usual number of callers; and as for the evenings, either a lecture at the hall, a social at the home of some member of the society, or the medium's own Friday evening, kept the time filled and our minds constantly occupied with the new progressive thought.

Materialization was one great theme of interest, but having no medium for that phase we had no thought of seeing a ghost in our own home. Some believed in these apparitions, while others doubted the reports of phenomena recorded in the papers or seen at the various camps. But a ghost two of us were destined to see, for to this day we have no other way of explaining the mystery of the visitor who came unannounced two successive evenings and disappeared without making his mission known.

One night we were preparing to go to a social. The house was lighted with gas, which was turned on below, while up stairs the rooms were still dark. Needing something from above and knowing the way full as well in the darkness as in the light I ran hurriedly up the front stairs without stopping to turn on the gas. All the family were below and still at the supper table with the exception of the medium who was walking up and down the parlor waiting until myself and husband were ready. Crossing from the front hall through a room to the back hall I procured the necessary article and turned to recross the room. Directly before me stood the form of a man. I could distinguish only the dark form. Being greatly startled by the apparition I involuntarily threw up my hands and uttered an exclamation of fear. My feet seemed rooted to the threshold. Thinking finally that it might be one of the family I spoke to it, asking "who is there?" No answer came, but the form glided silently to one side as if to let me pass. Then my feet seemed to find wings for I bounded through the room and fairly flew down the stairs. The family were all as I had left them, the medium still pacing up and down the parlor. As soon as I could speak I said, "I've seen a ghost!" But was only laughed at and told that I had most likely seen my shadow.

We soon set out for the social and the circumstance for the time passed from my mind. The next evening the medium himself saw—or said he saw—my spook. It was his Friday evening and the company were beginning to gather. As was usual before bedtime the house was lighted below and dark above. The medium started to go to his room for something. He ran up stairs and proceeded along the hall until he reached his room door. Then we heard him rush back to the head of the stairs, take a deep breath and cry out, "My God! I've seen a ghost!" He was soon with us below relating his experience with the supposed spirit. He said he met what seemed a large man just at his room door. He was going so fast that he ran directly

into his ghostship. He described the sensation as touching something soft and velvety, when it immediately went to pieces. The shock was so sudden that he had rushed back to the stairs with the exclamation given above.

Did we see a spirit? Or was it some psychic power that we did not understand? In that case what did we see? A spirit speaking through the medium that evening said it was a young soldier who had died in the late war. He did not state his errand but said I knew him and that he would appear to me again soon. This, however, he did not do. The reason may have been that for months I would not go into a dark room, always lighting a match on my way up stairs at night. L. B.

## A BORROWER'S COMMENDATION.

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The words she first uttered were: 'I have left dear John' what followed related entirely to myself, and she was permitted by a kind Providence to speak words of mercy, promise and comfort, assuring me that what I most wished for would come to pass. She came to me in an hour of bitter mental agony, and was sent as a messenger of mercy.

I would have spoken more to her, but the form faded, and in answer to an earnest appeal, a voice came to me which, though apparently hundreds of miles away, was distinct and clear, saying, 'Only believe,' and she was gone.

Throughout the interview I felt no fear, but an inward, heavenly peace. . . . The room was as light as day! . . . \* \* \*

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## MAGNANIMITY.

In dreams came Life to Youth. "Behold!" She said, "the gifts my hands enfold—  
From these select thine aim.  
Whate'er the good thou deem'st supreme,  
That shall be thine; but in Fate's scheme  
But one gift canst thou claim."

"Bethink thee, then, and wisely choose;  
No right is mine thee to refuse  
However wrong thy choice."  
"What are thy gifts?" Youth, wondering, cries,  
Hope speaking in his earnest eyes  
And in his vibrant voice.

"Wealth, Fame, Love, Power, Song, sweet Ease,  
Pride, Pleasure, Art, Ambition—these  
Are but a few of scores  
"Twould weary me to name. Name thou  
That which will thee most bliss allow—  
'Tis thine from out my stores."

"Since thou may'st give one gift alone,  
Grant me," cried Youth in rapturous tone,  
"That which is held most rare!  
The gift the gods for heroes save."  
"Nay," said Life, gently, "though thou'rt brave  
To ask that gift, forbear!"

"Take thou—for I may thus advise,  
Some lesser gift, some lower prize,  
Which thee more peace shall bring:  
Since its strange secret sweet delight  
Is won though many a bitter fight  
Of stern self-conquering."

Fire sudden flashed from Youth's brave eyes,  
Clear rang his voice—"No sacrifice  
Is hard to win the Best;  
No lesser gift I take, oh, Life—  
Welcome be turmoil, hurts and strife—  
I've courage for the test!"

"Nay, harder test than strife thou'lt meet;  
This gift first bitter tastes, then sweet  
Beyond all common ken.  
Canst thou swear fealty to mankind,  
To thine own needs grow deaf and blind  
To uplift fallen men?"

"Canst thou unwavering stand by truth  
In weal or woe? Ah, even, Youth,  
When Love pleads error's cause?  
Canst thou sweet-natured keep when those  
Thou'rt sworn to aid turn bitter foes,  
And Justice's self withdraws

"Canst thou with patience dumbly bear  
The ignorant taunts of those held dear!  
Worse, far, than sneer of foe!  
Nor be, by jibings undeserved,  
A moment from thy duty swerved,  
Content to Duty know?"

"Canst stand unmoved by prayer or fear  
When Right demands thy course severe;  
Nor feel one glow of wrath  
When men shall curse thy steadfast course  
And vainly try by bribes or force  
To turn thee from thy path?"

"Canst thou thy patience firmly keep,  
So good be done—though others reap  
The harvest thou hast sown;  
If honors which are justly thine  
Mid enemies' laurels brightly shine,  
While thou standest by unknown?"

"Canst thou, when foes repent, forgive,  
Nor let upbraiding memories live  
In look, or tone, or word?  
The weak uphold who hurled thee down,  
And Ignorance teach without a frown  
Or taunt when it has erred?"

"Canst undismayed see insolent fraud  
Thy place obtain, while fools applaud—  
Thy friendships undermined;  
Nor stop thy work to vengeance wreak,  
But patient wait (till Time shall speak),  
A verdict true to find?"

"Canst thou at length face, dauntless—Death!  
And if need be with thy last breath  
Inspire more craven souls?  
And knowing hatred may assail  
Thy memory, neither blame nor rail  
At those whom hate controls?"

"The faith thus kept—the victory gained—  
What guerdons won, what joy attained?"  
Asked Youth, now faltering, grave.  
"Ah, then," smiled Life, "thy soul shall glow  
With light divine, and thou shalt know  
The best that life e'er gave."

"This gift brings others in its wake;  
The earth shall into music break—  
An undertone of song—  
Which shall inspire with its refrain  
Thy soul to dare and dare again  
In battle 'gainst the wrong."

"O name this gift of wondrous power!"  
Urged Youth, "and grant it for my dower—  
O say it may be mine!"  
Into Life's face new beauty broke,  
With thrilling, reverent voice she spoke—  
"Magnanimity be thine!"

—SARA A. UNDERWOOD





## ICELAND.

TO THE EDITOR:—I wish to call the attention of readers of THE JOURNAL to the history, customs, and condition of the land so little known, principally on account of the scanty means of communication, namely Iceland. The Icelandic nation has some 70,000 souls, living on an island of about 39,207 square miles in the North Atlantic, 600 miles away from the civilized world.

We can trace our history from the very beginning of our first settlement over 1,000 years ago, and also the early settlement of America up to the time of Columbus. We possess a literature of our own which we may say is the admiration of the civilized world, which flourished in that far off island when learning in other parts of Europe scarcely existed outside of the monastery's walls. We are the only possessors of the Norse language, a highly cultivated language, which has undergone but few alterations from the very beginning of our settlement.

In the capital of Iceland there are seven schools and colleges combined. There are about one hundred and forty ministers scattered over the country. The religion is Lutheran, and the church is a State church.

At present there are six journals, three in Reykjavik and three in the other parts of the island. The largest appears twice a week, two once a week, the other out in the country twice or thrice a month.

The first scene that meets the eye of the tourist after a long voyage on the boisterous North Atlantic, are the gigantic mountains with their ice peaks, rising out of the mighty deep, casting rays of light which form all the colors of the rainbow as the sun shines upon them. Then comes Faxabay, the port of the capital. In the distance stands Reykjavik, the capital of Iceland, a city of 3,700 inhabitants. It is composed of a few streets facing the bay, intersected by cross streets. The most attractive structure is the house of parliament, and to the left stands the statue of B. Thorwaldsen, the famous sculptor whose magnificent works are to be found in the cathedral of Copenhagen, and elsewhere.

The tourist has to travel on foot or horseback; there are no railroads, nor carriages. There is one spot dearer than all others to the Icelandic heart, which all tourists go to see; that is Thingvalla (thing feels). The place calls back to memory the gatherings of ancestors, for there is where the laws were made and many of the sagas are the results and proceedings of those gatherings. There came the wealthy farmers and noble men, all the Skalds and Saga men and many young people to show their art and for amusement.

The following is an abstract from an article in the January number of The Tourist in Iceland, "My first trip to Thingvalla."

"I soon secured a guide and ponies, and the next morning we were off for Thingvelli. The weather was excellent, and as we left the little town behind us, we had a magnificent view of the grand Faxabay, with Mount Snaefellsjokull looking northwest like an ancient giant, with 10,000 years or more on his snowclad brow. The harbor of Reykjavik is very pretty, protected by three islands with the stately Mount Esja in the background. We passed on till all of a sudden we came to the brink of an immense chasm or ravine. My guide dismounted and so did I, and making our ponies go behind us we walked down into this ravine by a single path. Immense rocks were on both sides, almost perpendicular, the northern wall much higher than the southern. When we came to the bottom I was highly struck with this singular amphitheatre of nature, and my guide roared loudly, his voice vibrating loudly through the ravine with a most vivid echo. Now we are in the historical Almannagja (public rift).

"This peculiar ravine has been formed by immense convulsions of nature, the rocks being reft asunder through the southern wall and an opening formed through which the river Oxara flows, forming a beautiful waterfall and then passing over the plains below into the lake of Thingvalla, one of the largest lakes in Iceland. The scenery all around us was very interesting, the shadows of the surrounding hills and

mountains reflected in the grand lake like some phantom spirits of bygone days, the rays of the setting sun threw a lustre over the whole scene on the lovely summer evening, making a most impressive panorama both to the eye and feelings never to be forgotten.

"There are many beautiful scenes, such as Geysers, and Mount Hekla, the world renowned volcano."

P. JOHNSON, YOUNG ICELANDER.  
CHICAGO, ILL.

## SOCIETY FOR PSYCHICAL EXPERIMENT AND STUDY.

TO THE EDITOR: At the last meeting of the little society which gathers at Room 33, Central Music Hall, for psychical experiment and study, the subject for the evening was "Phrenology," and was presented by Prof. Bronson, of Chicago, who made a brief talk with practical illustrations and experiments.

Prof. Bronson brought forward in support of the truth of his science the evidences of "evolution" found in geology and zoölogy. He claimed that the brain of animal or man by its size and formation showed the mental and psychic qualities, and that this evolutionary process was not finished. He inferentially proved the still grander possibilities in man through the development of these latent powers.

ADALINE ELDRED.

## SEEING A GHOST.

TO THE EDITOR: My home for weeks had been one round of gatherings for social and scientific purposes.

The lecturer of the L. L. Society made his home with us, and he being a medium, no day passed without the usual number of callers; and as for the evenings, either a lecture at the hall, a social at the home of some member of the society, or the medium's own Friday evening, kept the time filled and our minds constantly occupied with the new progressive thought.

Materialization was one great theme of interest, but having no medium for that phase we had no thought of seeing a ghost in our own home. Some believed in these apparitions, while others doubted the reports of phenomena recorded in the papers or seen at the various camps. But a ghost two of us were destined to see, for to this day we have no other way of explaining the mystery of the visitor who came unannounced two successive evenings and disappeared without making his mission known.

One night we were preparing to go to a social. The house was lighted with gas, which was turned on below, while up stairs the rooms were still dark. Needing something from above and knowing the way full as well in the darkness as in the light I ran hurriedly up the front stairs without stopping to turn on the gas. All the family were below and still at the supper table with the exception of the medium who was walking up and down the parlor waiting until myself and husband were ready. Crossing from the front hall through a room to the back hall I procured the necessary article and turned to recross the room. Directly before me stood the form of a man. I could distinguish only the dark form. Being greatly startled by the apparition I involuntarily threw up my hands and uttered an exclamation of fear. My feet seemed rooted to the threshold. Thinking finally that it might be one of the family I spoke to it, asking "who is there?" No answer came, but the form glided silently to one side as if to let me pass. Then my feet seemed to find wings for I bounded through the room and fairly flew down the stairs. The family were all as I had left them, the medium still pacing up and down the parlor. As soon as I could speak I said, "I've seen a ghost!" But was only laughed at and told that I had most likely seen my shadow.

We soon set out for the social and the circumstance for the time passed from my mind. The next evening the medium himself saw—or said he saw—my spook. It was his Friday evening and the company were beginning to gather. As was usual before bedtime the house was lighted below and dark above. The medium started to go to his room for something. He ran up stairs and proceeded along the hall until he reached his room door. Then we heard him rush back to the head of the stairs, take a deep breath and cry out, "My God! I've seen a ghost!" He was soon with us below relating his experience with the supposed spirit. He said he met what seemed a large man just at his room door. He was going so fast that he ran directly

into his ghostship. He described the sensation as touching something soft and velvety, when it immediately went to pieces. The shock was so sudden that he had rushed back to the stairs with the exclamation given above.

Did we see a spirit? Or was it some psychic power that we did not understand? In that case what did we see? A spirit speaking through the medium that evening said it was a young soldier who had died in the late war. He did not state his errand but said I knew him and that he would appear to me again soon. This, however, he did not do. The reason may have been that for months I would not go into a dark room, always lighting a match on my way up stairs at night. L. B.

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## BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

*Charles Sumner the Scholar in Politics.* Vol. VIII "American Reformers" series. By Archibald Grimke, New York, London and Toronto 1892 pp. 414. Cloth \$1.50.

Charles Sumner was one of the great men of this century, great not only intellectually but morally. His name stands for principle, for justice and righteousness. Daniel Webster dared to compromise with the South and with slavery and many people deemed the matter settled and the Union saved, until Sumner, in a voice that rang through the nation, pronounced the ever memorial words: "Nothing, sir, can be settled which is not right!" Here we have the key to the character of the man; the clue to his most significant position in the Abolition movement: the determinant factor of his place in history. Archibald Grimke has treated his subject worthily; his familiarity with the history of the time, his passionate sympathy with the Abolition movement, and his warm appreciation of his subject, as well as his literary ability rendered him exceptionally qualified for the task. The author excels in biographical work. The book is well calculated to fire the spirit of patriotism in the youth of our land by holding up for their study an American who, recognizing the evil of his times, became through the exercise of his lofty principles, by his self-abnegation and inflexible purpose, largely instrumental in overthrowing it.

*Finding the Christ in Ourselves.* By H. Emilie Gady. Unity Book Co.: Kansas City, Mo. Price, 25 cents.

A sample of this writer's directions is the following from page 8: "Suppose it is money you need. Take the thought, 'Christ is my abundant supply (not supplier). He is here within me now, and greatly desires to manifest Himself as my supply. His desires are fulfilled now. Do not let your thoughts run off into how he is going to do it, but just hold steadily to the thought of the supply here and now, taking your eyes off from every other source and He will surely honor your faith by manifesting Himself as your supply a hundred fold more abundantly than you have asked or thought." Would such a thought by a man with a family on the verge of starvation bring money or bread to relieve hunger?

## MAGAZINES.

The correspondence of Emerson and Thoreau, edited by F. B. Sanborn, occupies the first place in Atlantic for May giving characteristic glimpses of the life, physical, mental, and spiritual, of the two during "the 'Dial' period," as the editor calls it—in other words, 1843. A fit companion-piece to these letters is the Roman Journals of Severn, the friend of Keats, which give quite a thrilling picture of the events preceding the fall of Papal Rome. These papers are edited by William Sharp.—The Medico-Legal Journal for March, 1892, contains portraits of a group of eminent alienists and medical men, among which is one of Dr. S. V. Clevenger, of Chicago. Among the interesting papers are the "Retiring Address, as President, of Clark Bell, Esq.," and the "Inaugural Address, as President, of ex-Judge H. M. Somerville. Clark Bell has a paper on "Medical Jurisprudence, the Bar, the Judiciary," which is very instructive. "History of Moral Insanity," "Mechanical Restraint of the Insane," and editorials on "Electrocution," "Hypnotism," "Criminality," "Women Reformatories," etc., are among the other articles. Clark Bell, Esq., 57 Broadway, N. Y.—The May number of the North American Review has an article by John Burroughs, on Walt Whitman, entitled "The Poet of Democracy." Our Minister to Russia, Charles Emory Smith, gives a graphic account of the causes of the famine, the present condition of the land, and the measures of relief, presenting many facts not before clearly understood, in his article, "The Famine in Russia." Senator Stewart, of Nevada, the chief upholder in our National Legislature of the rights of silver, presents with force the case against "The Rule of the Gold Kings."—Among the papers contributed to the May number of the Freethinkers' Magazine is one on "The Cultured Poor," by Helen H. Gardner. Hudor Genone writes on "Bondage of Thought." Under the caption "What Do Think of Jesus?" the editor discusses the character of the Nazarene from a rationalistic point of view in a catholic and kindly spirit. H. L. Green, Buffalo, New York.

Charles H. Kerr & Co., Chicago, have issued a second edition of Austin Bierbower's work, "The Morals of Christ," which first appeared in 1885. The work aims to show the superiority of the morals taught by the Nazarene reformer over Græco-Roman, as well as over the Jewish or childish, and the Pharisaic or ecclesiastical systems of ethics. The author treats the subject in fine spirit and in a very interesting and attractive manner.

Current Literature for May comprises as usual the latest thought of the day. Among the many interesting articles in the different departments are "Annihilating Vapor," "The Rosicrucian Salon—the latest fad in Paris high-art circles—"Deep Sea Research," "When Man Will Disappear," and "The Great American Novel." The poetical selections are from the most recent books and the May magazines.

Both admirers and critics of Spencer will be interested in the paper on Herbert Spencer and the Synthetic Philosophy, in the May Popular Science Monthly. The writer, Mr. William H. Hudson, was formerly private secretary to Mr. Spencer, and gives an insight into the process by which his philosophic thought unfolded.

Babyland for May greets the babies with a smile as sweet as the month itself bestows. There are bright little incidents, and merry tales with pictures that speak for themselves—enough to last for baby's bedtime and playtime until the next number arrives. D. Lothrop Company, Boston, Mass.



Mr. S. G. Derry  
Of Providence, R. I.,

Widely known as proprietor of Derry's Waterproof Harness Oil, tells below of his terrible sufferings from Eczema and his cure by

## HOOD'S Sarsaparilla

"Gentlemen: Fifteen years ago I had an attack of inflammatory rheumatism, which was followed by eczema or salt rheum, breaking out on my right leg. The humor spread all over my legs, back and arms,

### A Foul Mass of Sores,

swollen and itching terribly, causing intense pain if the skin was broken by scratching, and discharging constantly. It is impossible to describe my suffering in those years of agony and torture. I spent

### Thousands of Dollars

in futile efforts to get well, and was discouraged and ready to die. At this time I was unable to lie down in bed, had to sit up all the time, and was unable to walk without crutches. I had to hold my arms away from my body, and had to have my arms, back and legs bandaged by my faithful wife twice a day. Finally a friend who was visiting at our house, urged me to take Hood's Sarsaparilla. I began by taking half a teaspoonful. My

### Stomach Was All Out of Order

But the medicine soon corrected this, and in six weeks I could see a change in the condition of the humor which nearly covered my body. It was driven to the surface by the Sarsaparilla, the sores soon healed, and the scales fell off. I was soon able to give up bandages and crutches, and a happy man I was. I had been taking Hood's Sarsaparilla for seven months; and since that time, nearly two years, I have worn no bandages whatever and my legs and arms are sound and well.

### The Delight

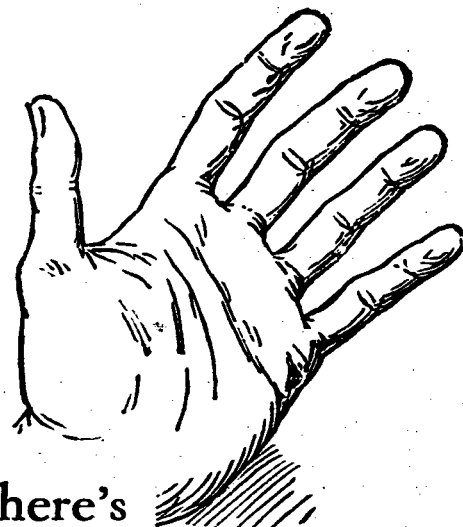
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Through the vast ethereal spaces,  
And many a message is borne along  
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We come to the earth to do men good,  
To help them grow wiser and better;  
Of times the truth is misunderstood,  
Both in the spirit and letter.  
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That old Dragon of ancient fable;  
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We have built no churches, none are required,  
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We have kindled on earth a consuming fire,  
That the dross of the past may perish;  
Let error make its own funeral pyre,  
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Death is no longer of terrors the king!  
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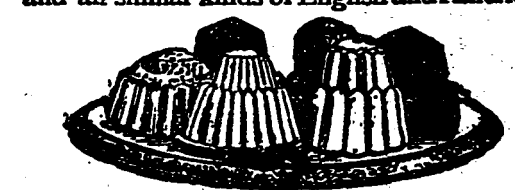
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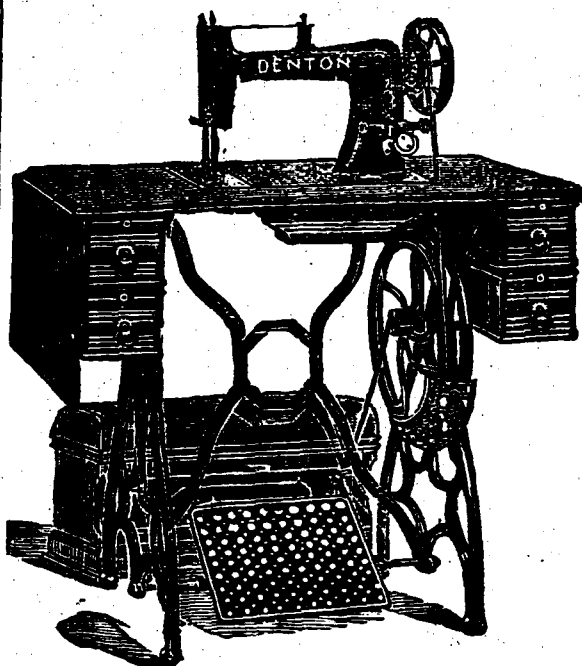
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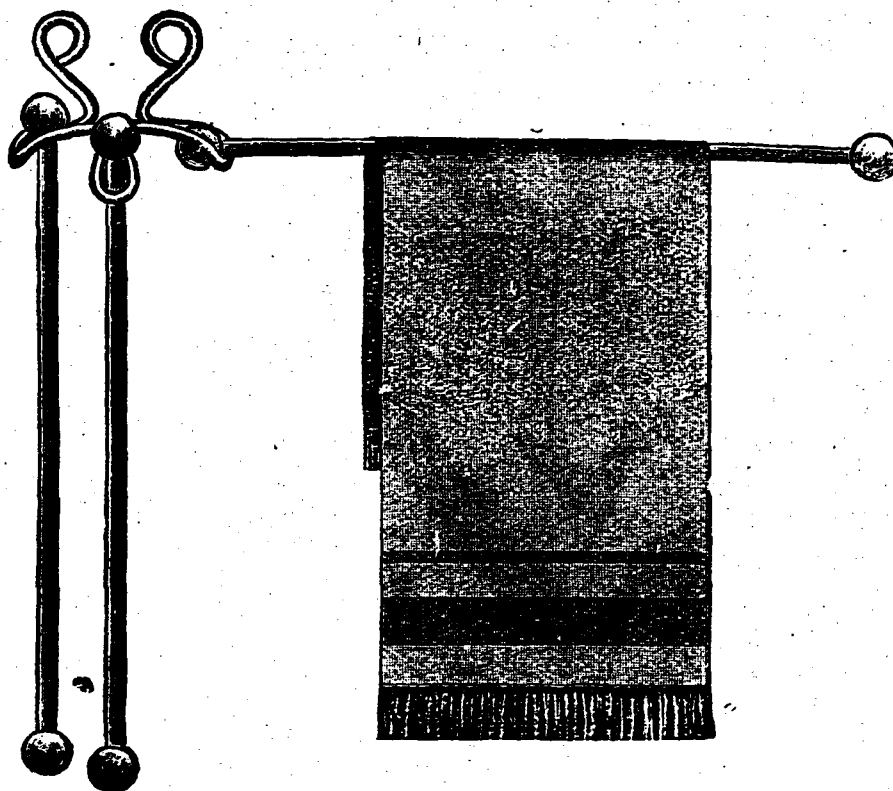
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## HONORS TO A PHILANTHROPIST.

We know of no other private citizen who on a tour through the country would be shown such distinguished consideration as is being accorded George W. Childs. His trip to Colorado and the Pacific Coast gives the great West an opportunity to do honor to benevolence and wise philanthropy as personified in this man from the City of Brotherly Love. Plain in person, unassuming in manners, halting and almost diffident of speech, Citizen Childs receives a continual ovation and his westward journey is like the triumphal march of a conquering hero. Indeed, is he not a hero, one of the nobler sort? Instead of gaining renown by dipping his sword in the blood of his fellows, or by the craft of statesmanship, or by the acquisition of immense wealth, this man has conquered adversity, established a great and profitable paper, and by his deeds of charity and love of humanity has made the world better and happier. Among the courtesies extended to Mr. Childs in Chicago was a dinner by Messrs. H. H. Kohlsaat and William Penn Nixon of the Inter Ocean. Thirty-six gentlemen sat around the beautifully decorated tables at Kinsley's, and enthusiastically applauded the heartfelt sentiments of one another as charity, benevolence,

goodness and all the virtues which sweeten and beautify human nature were extolled.

Among those present to greet Mr. Childs and break bread with him were Hon. T. W. Palmer, President National Commission of the World's Fair, Col. George R. Davis, Director-General of the Fair, Hon. W. Q. Gresham, U. S. District Judge, Major M. P. Handy, Chief of the Departments of Publicity and Promotion of the Fair, Marshall Field, Phillip D. Armour, Hon. T. B. Bryan, Lyman J. Gage, Ferd W. Peck, General A. C. McClurg, Judge C. C. Kohlsaat, Dr. O. W. Nixon, Dr. H. R. Harper, Washington Hesing and John C. Bundy.

Mr. W. Dinning, of Waukegan, Ill., being at a funeral where no provision for service had been made, was requested to repeat some of the hymns his wife had

written. They gave so much satisfaction to those present that he was induced to get some printed for use on future similar occasions. They are replete with spiritual thought and a devout spirit and are well suited to the purpose for which they were written. They are printed on a large card and are entitled "Inspirational hymns by C. W. D., to be read or sung at funerals by those who cannot have, or do not desire a more elaborate service." Those who desire a copy of them should address Mr. Dinning, enclosing only a stamp for postage, as the hymns are for free distribution.

F. H. SHROCK writes from Pueblo, Colorado, May 5, 1892, that Zenas Bigelow, aged eighty-two years, an ardent Spiritualist and a staunch friend of THE JOURNAL passed to the higher life on Tuesday, after a somewhat protracted illness. "In his last

hours, he was ministered to by Mr. Peter Hagen, Master Workman of the Assembly of Knights of Labor of which our old brother was a member. Father Bigelow declared in his last hours that his dear ones gone before came to him and comforted him in his journey to the summer land. He requested the nurses to have some Spiritualist make an address at his funeral and the writer gladly accepted the trust and spoke for half an hour to the assembled friends on the difference between orthodox faith and spiritualistic knowledge. The old body was buried in a nice casket and Mr. Hagen and his friends tenderly laid away all that was mortal of their dear old friend."

COLONEL and Mrs. Bundy left home last Monday evening with the National Editorial Excursion for San Francisco. They will be absent about three weeks.

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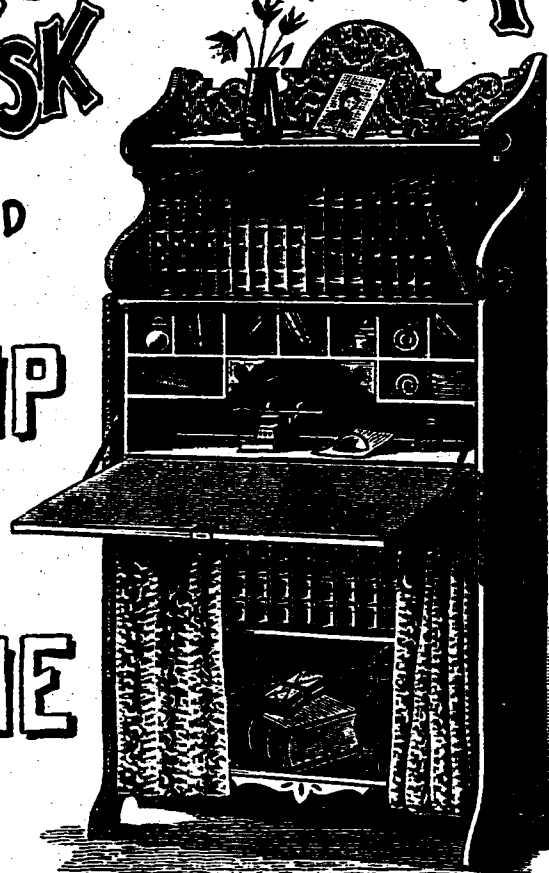
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ESTABLISHED 1865.

CHICAGO, MAY 21, 1892.

NEW SERIES—VOL. 2, NO. 52.

For Publisher's Announcements, Terms, Etc, See Page 16

## TOPICS OF THE TIMES.

MODERN messiahs have their troubles like the common run of people. The fellow who is playing christ at Rockford, Ill., was recently sued by a husband for alienating his wife's affections, and last week attachment proceedings were commenced to secure the amount of a promissory note which the Chicago christ, Teed, gave some years ago. Teed is also defendant in a suit entered against him in the circuit court of Cook county, Illinois, for \$100,000 for breaking up the home of Sidney C. Miller.

It is obvious, says The Journal for Psychical Research, that while the ordinary nervous fears of the average man and woman are quite enough to make them expect evil, they must be of a remarkably sanguine temperament to make them expect good with anything like the certainty with which they look forward, say, to the processes of nature. The old woman who prayed that the mountain in front of her house might be removed and shook her fist at it in the morning, saying, 'I knowed ye'd be there,' had not felt this expectation.

Art galleries all over the civilized world are opened Sundays, says the Chicago Herald. Even London, dull, exclusive, intolerant of the poor whom it provided until recent years with only rum holes and worse dens after church Sundays—even London, with its aristocratic government, now opens the People's Palace Sundays and lets the poor have something to hear besides curses and obscenity; something to do besides getting drunk, fighting and being dragged to prisons. The queen herself formally opened the palace in the East End.

ONE of the speakers at a convention of theosophists held lately in New York, said: "A mahatma is a person who has lived a thousand years or more and who is able, quicker than a wink, to travel from Boston to San Francisco, or from Keokuk to Bombay." An exchange suggests that we are now able to identify several mahatmas and to understand various phenomena that have greatly mystified the reading public. In point of protracted existence, certain well-known actresses are mahatmas. And as for the ability to bob up almost simultaneously in various parts of the globe, the once famous Tascott proved himself one of the greatest mahatmas that ever lived.

MRS. HATTIE ADAMS, who was convicted recently of keeping a disreputable and disorderly house, said to an interviewer as reported in the New York Independent: "I was brought up in the Presbyterian Church, and that's Dr. Parkhurst's own. I was baptized at Newburg by a Presbyterian minister. My father and mother were both members of the Presbyterian Church. My grandfather was a Scotch Covenantor. He cut his arm and signed the covenant with his blood. I go to church. Why not? I have always been a strict Presbyterian. I contribute to churches and to parish work, and I help the poor. But I'm done with that church business—religion—now. Park-

hurst has destroyed my faith. I am just done with it. I take no more Presbyterianism. There's enough other churches and other faiths, and if I ever take it up again you'll find me in one of them." The idea that going to church, supporting it, and giving a little of the money made by dishonest methods to charity, will atone for a multitude of sins—sins against innocent children, sins against dependent women, sins against the poor, sins against the public, is an idea which influences many persons who are not as frank and direct as is the keeper of the New York den of infamy.

AN Australian pearl-diver, who gives his experience in The Century, says that one of the strange effects of diving is the invariable bad temper felt while working at the bottom of the sea; and as this usually passes away as soon as the surface is reached, it may be supposed to be due to the pressure of air inside the dress, affecting the lungs, and through them the brain. A diver often becomes so angry at some imaginary wrong-doing on the part of those in the boat above that he gives the signal to be pulled up, "with the intention of knocking the heads off the entire crew," only to forget what he came up for when the surface is reached.

THOSE who imagine that they have a concept of pure spirit as it actually exists would do well to ponder carefully the words of the philosopher Kant. "The influences of the spiritual world," he says "may so far preponderate in the consciousness of the man that, according to the law of the association of ideas, images that are in relation to it may be raised and analagous conceptions be awakened in the mind, which are not the spiritual idea itself, but the symbols; as our pure reason, which approaches to the spiritual, commonly clothes itself in material forms for the purpose of making itself understood. The sensation of the presence of a Spirit-world, through the imagination, arrays itself in such a human form as is agreeable to our minds in life."

"In view of the circumstances it can be tolerated," is what the Vatican says in regard to the so-called Faribault plan of school teaching—an arrangement between the Catholic pastor of Faribault, Minn., and the local school authorities. By this plan a Catholic parochial school was submitted to the jurisdiction of the local board and accepted as a public school, with the condition that the teachers who belong to a Catholic religious order, should be retained and should abstain entirely from imparting religious instruction during school hours, but providing for such instruction after school hours. The plan was formulated by Archbishop Ireland, of St. Paul, who is a friend of the American public school system and who had sought for a satisfactory basis upon which the benefits of our free schools could be accorded to the children of Catholics without conflicting with the requirement that such children should be subjected to regular religious instruction. The arrangement was opposed by those who wished to maintain parochial schools in opposition to the public schools, and the decision of the Vatican is considered a triumph of Archbishop Ireland over forces within his own communion in this country, acting in conjunction with forces abroad,

which are not friendly to American institutions and are especially hostile to American public education. Pope Leo and his advisers declare that the Faribault plan can be tolerated, but they expressly reaffirm the adhesion of the church to the parochial school system. The arrangement is one not likely to be extended. The principle recognized throughout the United States is that there shall be no denominational interference whatever with the control of the public schools, and that the schools shall be wholly under official direction. This principle has such an overwhelming public support that any attempt to change it has always met with emphatic rebuke at the polls. On the other hand, as remarked above, the Faribault plan does not please a large proportion of the Catholics, who are in favor strongly of denominational instruction in their schools.

THE term Spiritual Progress is often vaguely used, writes Dr. M. L. Holbrook in the Philanthropist. We all have an indistinct notion that spiritually minded people are better than others, but we hardly know in what respect they are better. As I look at the subject, spiritual progress consists largely in growth of purity, kindness, love, justice and nobility of character. The point I desire most to bring out is that none of these virtues flourish in an impure mind. If we want to progress spiritually we must cultivate purity of character. And what is purity? It is not as many suppose a negative condition, in which there is an absence of evil, but nothing good. Purity consists in the presence of all the virtues, in an active, healthy condition, unmixed with evil. Pure water is water unmixed with other substances. A pure character is a character full of courage, hope, aspiration and love for the good unmixed with the presence and love for things not good.

REV. HENRY K. WHITE says the Banner of Light, sends us the following slip from a copy in his possession of The Potsdam Gazette of December 16, 1819: "In the village of Manchester, Vermont, several years since, a man of respectable connections and character suddenly and mysteriously disappeared. All search and inquiry proved futile and in vain, till within a few weeks a person dreamt that he had appeared unto him, and informed him that he had been murdered by two persons, whom he named, and that he had been buried in such a place, a few rods distant from a sapling bearing a particular mark, which he minutely described. The same dream occurred three times successively before he awoke. Each time the deceased seemed very solicitous for him to follow. Upon awaking his feelings were wrought up to such a pitch, and he was so much impressed with a belief of the fact, that he determined to collect some friends, and follow the direction laid down in the dream. He did so, and discovered to his surprise a tree marked precisely as described; also the appearance of a grave, and upon digging found a human skeleton. After this discovery, the two persons implicated in the dream were apprehended and put into confinement, and after a few days confessed the deed. (They have since been tried and convicted, and are now under sentence of death, and are to be executed on the 18th of January next, 1820.)"



## THE FACTS.

Says the Better Way: "A Liberalist who opposes Spiritualism without knowing anything about it is not true to his profession. Spiritualism is not presenting ideals or theories to the world, but facts, and the Liberalists who refuses to look at facts is a more bigoted bigot than his creedal brother. The latter may be excused on the ground that he is either under coercion or is ignorant, while the former claims to be free from both."

These remarks are worth considering by those who call themselves Liberals by reason of the fact that they are emancipated from the authority of creeds, that they are lovers of liberty, that they believe, not in herds what they are directed to believe, but each for himself according to evidence and sound reason. There is no sin in mere doubt and disbelief. The majority of people believe too much rather than too little and know too little rather than enough to enable them to think out problems for themselves. Exposulations which emphasize the necessity of believing should give way to undeclamatory demonstrations of the primary importance of investigation, of learning the truth and believing or disbelieving, intelligently and rationally, according to the facts and the proofs. Said Kepler, "In theology we balance authorities; in science we weigh facts."

People who are not able to accept the philosophy of Spiritualism are not to be reproached for their unbelief, nor should there be any other words than those of friendly and hopeful interest for that state of mind represented by investigators like Mr. M. J. Savage who are pursuing these examinations and making their verifications in their own way, showing thereby their individuality and independent habits of thought.

What the well-informed Spiritualist who has carefully tested the foundation of his faith, has a right to ask of Christians and non-Christians is this: That they dispossess their minds as far as possible of prejudice and acquaint themselves with the actual facts, that they take pains to ascertain whether certain Beaupleged phenomena are real or imaginary, that they be on guard against the deceptions and deviltries of fraud on the one hand, and against arrogant *a priori* declarations of what is impossible on the other.

There is too much credulity and too little discrimination among the mass of Spiritualists, and this state of mind, inherited from the superstitious past, is unfortunately encouraged and flattered by papers and persons still enthralled by theological beliefs and methods which they have only nominally outgrown, and by charlatans whose personal interests are promoted by discouraging careful, discriminating inquiry and by favoring, in the name of Spiritualism all kinds of fraud and folly. On the other hand the majority of those in and outside the churches, unaccustomed to habits of independent thinking, and to the method of verification, are indisposed to impartial investigation. They accept this and reject that, not because they have carefully considered the subject, but because, tradition or custom, pride or prejudice, personal or social reasons have made them adherents or opponents of prevalent beliefs.

In regard to Spiritualism, too many Liberals as well as orthodox Christians, are unwilling to subordinate their preconceptions and prejudices to an honest search for the truth. They persist in denying facts, as did Professor Lombroso for years, because they will not make them, though they are attested by careful thinkers, including men of eminence in various fields of thought, matters of personal investigation. Liberals especially, since they claim to be emancipated from the thralldom of authority, ought to be the first to make such phenomena as Lombroso has been obliged to admit, the subject of careful scrutiny.

Liberal papers contain articles every week against Spiritualism, which are entitled to no consideration because they are written by persons who know nothing about the subject and whose treatment of it is wholly *a priori*. What is needed primarily is mutual agreement as to the facts upon which Spiritualists base their claims. When conceded, the question, What do they prove or imply? will be in order. The position of THE JOURNAL is that these facts prove the

existence of mind after bodily dissolution. But the discussion of this question cannot be carried on intelligently with those who ignore, or because they have not investigated the subject, deny the facts. Let us have an understanding as to the facts.

## NATIONAL SCHOOL CELEBRATION.

THE JOURNAL recently called attention to the plan for a National Columbian Public School Celebration which was first proposed in the Youth's Companion. Teachers and pupils in all parts of our Republic we understand, are declaring their intention of joining in the celebration. There is every reason for believing that October 12th will be marked by one of the most successful patriotic demonstrations in the history of our country. Certainly the fifth century of our existence as the American race should be ushered in by a demonstration more imposing and far-reaching than an event of mere local scope. The idea that the 13,000,000 pupils in our public schools unite in a celebration of that eventful day is an excellent one. It is an inspiring thought that the significance of this anniversary is to be flashed home to the boys and girls who make up a fifth of our entire population.

The message to pupils recently issued by the Executive Committee of the National Columbian Public School Celebration speaks a vigorous word to every one of the several million American boys and girls. How far the word will have effect depends upon each individual boy and girl. The necessity of early action should be impressed upon them. The general arrangements should all be made before the schools are dismissed for the long summer vacation. Then, during the summer months when the pupils are free from school duties, they can work out their plans for the local celebration. When the school opens for the fall term the official programme will have been announced. They can turn their attention to the details of the celebration. Working upon this plan schools will come up to October 12 thoroughly equipped, and in every way prepared for conducting a celebration which will be a credit to themselves, their teachers, and their town. They will avoid the confusion, disappointment, and incomplete exercises likely to result if no plans are made until the schools have perfected their reorganization late in September. Let teachers and pupils respond at once to the unusual opportunity which the proposal for October 12 offers them.

## DOCTRINE OF THE DEVIL.\*

A little work has recently appeared in which the author takes the ground that the object of redemption was to regain for man his spiritual freedom the lawful holder of which was "the Prince of this world," it having passed from God's possession. The price demanded by its lawful and actual holder in return for its transfer to its original possessor was an opportunity to secure dominion over our Lord by his subjection through the weakness of the flesh, that the crucifixion was not essential to redemption, that the divine tragedy "was the last exercise of malignant power by the almost divine but fallen one, in that redemptive contest where our Lord literally bought back the spiritual freedom of mankind through the spiritual danger that He, girded with the weakness of the flesh was presumed to encounter when He was led by the spirit into the wilderness." It was the trial in the wilderness, in which Christ was surrendered to Satan in the environment of flesh, and not either Gethsemane or Calvary that the Holy Spirit dignified with its presence. This point is made, "Far from divine He would seem to have been; infinitely less heroic, even humanly speaking, than the host of martyrs who exultantly met death for His sake, He must have been; and with infinitely less faith in His own mission, if (with the knowledge that the crucifixion was the only means for man's redemption), He had appealed to the Father to permit the cup of His expiatory suffering to pass from Him." This appeal to the Father it is claimed could not have been on a point in which was involved the

salvation of mankind, but referred to "some conditions of which He was not cognizant, because of later developments, than (sic) in those divine councils before He left heaven—councils in which He must then have been a participant equal in knowledge and honor." He appealed to the Father to learn how far his submission to the devil must bring suffering, his knowledge in his environment of flesh being limited; and the devil with "no settled and defined plan, adapted his attacks upon our Lord to what seemed most effective as events developed."

As a co-equal member of the Godhead Christ would have known it had crucifixion been the foreordained means of redemption, "for our Lord must have been a participant in those divine deliberations held before He took on himself those limitations of the flesh which would naturally compel Him to appeal to the Father for a knowledge of the extent of demoniac demands, as they had developed after He had left heaven."

The author argues that Satan did his utmost to conquer Divinity through the weakness of humanity. Satan invited the contest. Failure meant his subjugation; success meant restoration and increase of his almost unlimited power.

"Is not this," asks the author, "a more tenable theory than that a living Father demanded the sacrifice of his son to appease his anger toward a race that had been drawn into sin by a superior sinful being whom he had created and still maintained in all his seductive and debasing power?" Satan did not crucify Jesus for man's redemption, but to humiliate him so that his influence would be destroyed. Referring to the delivery of Jesus into Pilate's hands for crucifixion, the author says: "We should not fail to recognize the significance of what our Lord omitted in that crucial hour. There was no assertion then, nor was there at any time, of the Father's sense of outraged justice, which demanded so great a sacrifice, there was only the humiliating confession that Satan held Him in his power, Pilate being only the tool of that power—a power that we may believe was held only by our Lord's voluntary surrender, in those divine councils in which he took up the gage that Satan had given where man's redemption or man's deeper enthrallment were the prizes to be won. Can we believe that anything less than man's redemption from Satan was the price of such surrender, in which the crucifixion was only the wreaking of vengeance, the last spiteful injury in the chagrin of thwarted temptation."

According to "A Layman's" view it was God's infinite sorrow and measureless suffering with man in his enthrallment by Satan, not the demand for expiatory sacrifice that prompted God to buy back by redemptive sacrifice the power he had given to "that once glorious being, surely next to the Godhead in power, but in the pride of that power so lost to loyalty and gratitude that his grand power was used only for evil." This truth in regard to Satan's power and the redemptive mission of Christ has been clouded and its adoption delayed by Satanic agency in blinding the intellect of man.

Just as Satan entered into the heart of Judas and caused the betrayal, and just as he delivered Jesus into Pilate's hands to be crucified, so it is maintained, Satan enters into man at all times and at all places. This view he says gives to forgiveness a consistent meaning, based upon the conception that back of wrong done is Satan, and that man though to blame for not guarding against Satan's entrance, is not the real offender. Christ resisted Satan's power to corrupt him, but neither he nor the Father could prevent the divine tragedy instigated and accomplished by the malignant "Prince of this world," nor are the forces of heaven equal to the work of preventing or counteracting the strategic skill and almost boundless power of the "Prince of this world." God is good and doing all he can for man, but the Devil has control here, and is author of all the moral evil which exists.

The work attempts to vindicate God's goodness at the expense of his power. The theory is more consistent and less offensive to the moral sense than most of the orthodox theories which have been held in regard to the "plan of salvation," but it does not afford much consolation. Considering what Satan, according to

\*Not on Calvary. A Layman's Plea for Mediation in the Temptation in the Wilderness. New York: Charles T. Dillingham & Co., 718 and 720 Broadway, pp. 44.

this theory has done, from the time he induced angels to rebel even in heaven, and considering the alleged fact that he is still abroad, busy as he ever was, there seems to be small prospect of the release of the human race from his power. Let us hope that Satan is not as bad as he has been represented to be. Why should a being of such colossal intellect, of such unbounded resources and of such splendid courage as Satan is declared to possess, do the petty, mean things ascribed to him. Seriously all these imaginings about God and Satan, their conflicts, etc., belong to mythology, and are survivals from times when science and the conception of an orderly cosmos were unknown. "A Layman's Plea" is of interest as indicating a disposition to adjust mythological ideas to higher conceptions of God's moral obligations to do the best possible for the creatures he has made.

#### FETICHISM IN NEW YORK.

Just as some of the lowest forms of life, some of those which appeared among the earliest, exist to-day alongside the highest organisms, so fetichism continues alongside the most highly developed forms of religious belief. This is illustrated by the exhibition of a miracle working relic in New York City. How far the priestly exhibitors are guilty of conscious deception, of pious fraud, such as has been used in every age to perpetuate priestly authority, or how far they are themselves in the fetichistic stage of thought, THE JOURNAL will not undertake to say. The following in regard to the relic is taken from the New York Independent:

"We have had during the last week a bit of veritable medievalism dropped down upon us in New York in the exhibition of a miracle-working relic. An Italian church has long possessed what is said to be the dried-up mummified arm of our Lord's grandmother, Saint Ann; and a piece of it was sawed off not long ago and given to the French church of St. Ann of Beaupré, on the St. Lawrence River, and has just reached this city on the way to its resting-place. There is in this city a French Catholic church, St. Jean Baptiste, and the relic has been put on exhibition there, and thousands have been to see it, and some miracles are reported as having been performed by its means. Mgr. Marquis has charge of the treasure and shows it to visitors, telling them that it is a part of 'the forearm of her who clasped to her maternal bosom the Virgin Mary. Can we doubt that that arm also held the infant Jesus?' 'Think of it,' said Monsignor O'Reilly in his address at the crowded services last Sunday evening, to which admission was allowed at a dollar a ticket—'think of it! We have here part of the body of the grandmother of God! Flesh of his flesh and bone of his bone!' The exhibition is reported to have netted five thousand dollars last Sunday.

#### ANOTHER MESSIAH.

If this poor world of ours is not saved from eternal damnation it will be no fault of orthodoxy and the pretenders who pose as God's vicegerents upon earth. Hiram Butler, him of "esoteric" memory and once of Boston, where he tried with an oily cheat to lubricate the bones of the weary, is still at his old game, out in California. To replenish his exhausted exchequer he now proposes to initiate the faithful into an order "that has had an existence over 54,774 years" Hiram Abiff further says:

"The time has come when this divine order must be reorganized and revitalized by all the knowledge it then possessed, and added to that must be all knowledge that experience has brought into existence in the world during the 50,000 years of man's existence since that time. We are now engaged in preparing the constitution, by-laws, and ritual, which will accomplish this ultimate. Therefore we ask our people who are practically at work teaching esoteric principles to gather around them as many good, honest, pure-minded, intelligent people as they can, and let them understand that the object is to organize this sublime order as soon as they are sufficiently educated

in the preliminaries necessary for the accomplishment of that purpose."

We advise those who are not readers of THE JOURNAL to prepare themselves to be taken in by an order which claims to have had an existence over 50,000 years. Shade of Blavatsky come forth from thy smoking furnace! Wreak thine hatred on thine enemies; then give this pseudo esoteric a puff from thy cigarette! The columns of THE JOURNAL are open to thee now as in the past; and this time thou shalt have a hearing, and no one shall disturb thee or make thee afraid.

#### PSYCHICAL SCIENCE CONGRESS NOTES.

Two of the most undefatigable and helpful members of the Advisory Council are Mrs. Eliza Archard Conner, Chairman of the Executive Committee of the New York Woman's Press Club, and Mrs. S. E. Hibbert, of the similar organization in Washington, D. C. Mrs. Conner is a leader among the woman journalists of this country, who has long occupied an arduous and very responsible position in the American Press Association of New York, the duties of which she has discharged with singular fidelity, industry and success. The Psychical Science Committee believe it to be expedient to give the widest possible publicity to their plans for the coming Congress, by no means as a mere advertisement, but in order to invite criticism from all who are able and willing to promote its best interests. They are under great obligations to both the ladies named, for intelligent and effective coöperation in this matter, and trust that many other members of the Council will be stimulated by such examples of steadfast and enthusiastic loyalty to the cause of psychical research.

Among the first in Germany to respond to the Committee's Announcement of the Congress and invitation to its Advisory Council are Baron Carl du Prel and Dr. Hübbe-Schleiden. The Baron is one of the most prominent mystics of Germany, whose celebrated work, the "Philosophy of Mysticism," has lately been translated into English by Mr. Massey and published in London. This work shows profound thought and extended research in dealing with the problems of human personality and the nature of the unconscious ego in man, and is particularly timely, now that Mr. F. W. H. Myers and others have put the question of "subliminal consciousness" so much in evidence. Dr. Hübbe-Schleiden is a well-known German publicist, and the editor of The Sphinx, a monthly magazine devoted to the historical or experimental establishment of a supersensuous conception of the universe on a monistic basis. Both of these distinguished collaborators write very cordially to the Committee, expressing their hearty sympathy with the proposed researches of the Congress and promptly accepting the invitation tendered them to membership in the Advisory Council. Like words of congratulation and good will reach us from Countess Caroline von Spreiti, a noble woman who has for many years devoted her life to study of some of the problems which the Congress will have in hand.

Mrs. L. M. Stansbury, of Denver, Colorado, on the staff of the Rocky Mountain News, writes: "The compliment paid me in adding my name to the Advisory Council is fully appreciated,—all the more, perhaps, because I owe the honor to you. While I am deeply interested in psychical research, my own studies in that line have been so limited that I feel in accepting membership in this council I am placing myself in the same list with those undesirable persons who are said to rush in where angels fear to tread." But this THE JOURNAL will by no means admit: Knowing that if Mrs. Stansbury "fears to tread" here it is for the very simple reason that she is herself one of the angels which the proverb mentions.

NEWBURYPORT, MASS., May 7, 1892.

COL. J. C. BUNDY, Chicago, Ill.

MY DEAR SIR: Your kind invitation to unite with the Advisory Council of the Psychical Science Congress, came duly to hand. I am very much pleased

that such a Congress is to be held. It will bring together the great thinkers and investigators of the world. It will do more: It will help to weed the psychical garden of its growth of tares, and reveal to the world shining grains of truth. It will reduce psychical phenomena to the broad level of certainty, and make of psychical science something more than a mere name in the world's history. It is my intention to visit Chicago next year, and you may rest assured that no department of the World's Columbian Exposition will possess for me such charms as the Psychical Science Congress. If I can be of assistance in any special way, please advise me.

Yours truly,  
CHAS. W. HIDDEN.

EDITORIAL ROOMS OF  
THE CHRISTIAN ADVOCATE,  
150 FIFTH AVENUE, NEW YORK, April 26, 1892.  
PROFESSOR ELLIOTT COUES, Smithsonian Institution:

DEAR SIR: I have received your letter of April 16, and offer you my sincere thanks for thinking of me in connection with your important Congress. I regret to have to say that extra literary engagements of a peculiar taxing character make it impossible for me to accept your invitation. . . . I shall read your proceedings with the utmost attention, and hope that it will elicit light and tend to unification of sentiment.

Yours truly,  
J. M. BUCKLEY.

DETROIT, MICH., April 26, 1892.

DEAR DR. COUES: I accept, with pleasure, your kind invitation to serve on the Advisory Council of the Psychical Science Congress. I regard this movement as one of great opportunity to the world, and shall endeavor to assist to the utmost of my ability.

Very sincerely yours,  
OCTAVIA W. BATES.

Mr. C. A. Newcombe, of Detroit, Michigan, in acknowledging his appointment on the Advisory Council, writes: "I shall be glad to do anything in my power to help on the Psychical Science Congress. I am certainly interested in its work."

Mrs. D. G. Croly ("Jennie June"), the distinguished writer, now President of the New York Woman's Press Club, has signified to the Committee her acceptance of their invitation to membership in the Council, though she fears that her onerous and multifarious duties may leave her little time to work for the Congress.

Colonel Elisha J. Bailey, Surgeon U. S. Army, writes in hearty terms, accepting membership on the Advisory Council. "I am in full sympathy with the work in hand," he says, and offers to contribute all he can to its success.

One of the most prominent members of the Advisory Council, and a cordial supporter of the Congress is the Hon. T. W. Palmer, of Michigan.

A GREAT deal of life is lost in getting ready, as is commonly believed, to live, writes Lillian Whiting. To scorn delights and live laborious days; to bind one's self to an unceasing and unchanging routine as Ixion to his wheel, for the sake of amassing money that sometime, in a dim and abstract future one may begin to live, is to simply attempt building a superstructure without a foundation. Life stretches on like an endless chain, whose initial links we know not, nor yet those to come. But that we are each day the sum of all that we ever have been is a truth as undeniable as any of exact mathematics. We cannot skip a single link. One act, one mood, predetermines another.

Our acts our angels are, that, good or ill,  
Our fatal shadows that walk by us still.

Teach me your mood, O patient stars,  
Who climb each night the ancient sky,  
Leaving no space no shade, no scars,  
No trace of age, no fear to die.—EMERSON.



## SIUNAR LANGUAGE.

Can persons be born with a language?

If so, can they be born with a language different from their mother language?

These questions I was asked by a friend, who called my attention to an article in an Icelandic journal some months ago, telling me of a lady who died some years ago, who spoke a language different from all others known.

The following is an extract from a letter written by a man who knew Miss Siun Johnson for over thirty years. He says:

Miss Siun Johnson was born at Illugastodum in Hunavaths State about the beginning of the eighteenth century. She staid with her parents until she was twenty-five years old; then they died. She moved with her foster sister, Miss Maria Bjarnson, to Thorkelshill, in Widadal. Miss Bjarnson married Sigfus Bergmann Sigfusson, pastor of Felli in Skagafjord; with them she remained until they died, then she moved from there to the well-known student, Paul W. Vidalin and his wife Elinborg, and with them she remained to her death which occurred in her seventieth year.

Miss Johnson was seven years old when she began to speak; it happened one time when the children were down on the sea shore playing, gathering shells. She did not agree with them and she began to speak this strange language. Her brothers and sisters were very quick learning her language, although she did not speak it fluently before she was ten years of age.

She was very intellectual although she never could learn our language. She had great respect for all that was religious, and was a true believer in the Lutheran faith. She was confirmed by the consent of the bishop, and her brother answered for her. She went to the communion and I dare say that she understood that better than many who can speak the language.

I knew Miss Johnson from the time I was born (in 1830), until I was thirty years old, I learned her language as quickly as my own and every Sunday I had to translate the gospel; she kept me busy with her questions.

The following is a list of words from her strange language. She had words for most everything she saw and heard. The wonder is that her language was so distinct from other languages:

SIUNAR LANGUAGE.	ICELANDIC.	ENGLISH.
Ifa,	Gud,	God.
Ifa komba,	Gud h jalpit mer,	God help me!
Ifa amh-amh,	Gud ergodur,	God is good.
Ifa ha-am,	Gud vill	God will.
Ifa um,	Gud vill ekki	God will not.
Ifa um fuffa lbb gatigga,	Gud vill ekki ad men sjeu vondi.	God does not want the men to be bad.
Iff-iff,	Ljos,	Light
Fuffa huja,	Englar,	The angel.
Ifa ku-ku,	Himariki,	Paradise.
Ko-ko,	Lesa,	To read.
Fuffa,	Madur,	Man.
Ho-fakk,	Nottlan	The night.
Avv-avv,	Tala,	To speak.
Fl-n,	Ad syngja,	To sing.
Ofo ha-am Ko-ko,	Mikid langar mig til ad lesa,	O! I wish I could read.
Hae ja ofo-umb igg avv-avv.	Saeunni thykir bat ad geta ekki talad.	Siun thinks it too bad that she cannot speak.

She loved all that was good and beautiful, and wished all men to be good. She was very quick in learning all kinds of work, and very active in all her doings. She was always working, she could not be idle, she wished all things explained to her and she had an excellent memory and appreciated all good done to her, but was very revengeful if she was not treated right.

I remain, yours respectfully,

BALDWIN ARASON.

There were different opinions in regard to this language. Many thought it was witchcraft; others

thought it a wild language and that Miss Johnson was born with it.

I wish to hear the opinion of some of the good readers of the THE JOURNAL in regard to this language.

P. JOHNSON.

CHICAGO, ILL.

## THE SINGLE TAX.

BY A. H. COLTON.

In THE JOURNAL of April 16th appears an article headed "The Single Tax on Land." This is a misnomer. The single tax is not a tax on land, but upon the rental value of land. The single tax does not fall upon all land as your correspondent assumes, but only upon valuable land, or land which from location or natural advantages is capable of yielding rent. Your correspondent confines himself to the effect of the single tax upon the farmer and assumes the burden of taxation under this system would fall upon the farmer, yet fails utterly to advance a single fact, theory or proposition to show that such is the case, or that the tax to be collected from land values would equal, or exceed that collected under the present system.

Supposing for the sake of the argument that the amount of the single tax equals the annual interest, at current rates, on the actual land value, irrespective of improvement or artificial fertility on a given piece of land. This amount, if the farmer is a tenant, is now paid to the landlord as rent. This amount can be set aside as interest if the tenant is his own landlord, or owns his own farm. We may say under the "share" system that it equals one-third of the annual crop. In addition to this "rent" the tenant farmer pays personal and property taxes. The single tax proposes to take this rent, for taxes, relieving the farmer of personal and chattel taxes. Where does the additional burdens fall on the farmer?

It would seem that abolishing personal taxes, without adding anything to take their place would relieve the farmer of a considerable burden, particularly as the bulk of the present taxes are collected from the farmer on his buildings, barns, store houses, implements and stock. Bear in mind that the tenant farmer is paying these taxes in addition to rent or the single tax.

Under the single tax, instead of paying rent to a private individual who has no real right to receive it, the farmer pays his rent to the government. His burden is not increased. On the other hand it is materially diminished. Rent on the single tax can accrue only on valuable land. No rent attaches to the poorest land in use, therefore the poorest land in any community would be free for public use. As under the single tax all valuable land would be compelled to share its burden of taxation, it would be extremely unprofitable to hold land idle. The "selling value" would be practically destroyed, therefore all speculation in land would be abrogated. Capital would be forced to seek other and more profitable channels. This would necessarily result in more manufactories, factories, a greater demand for labor, therefore a better rate of wages, and more laborers. Laborers require food and clothing. The farmer produces food and clothing. What is the result? The farmer has an increased home market for his products. Instead of taxing the farmer out of the country you can, under the single tax, bring to him prosperity.

Your correspondent states that only a few capitalist farmers can stand the strain of the single tax, yet he fails to show why, if the strain is decreased they should not go on their way rejoicing at being relieved of their burdens. The single tax does not fall on the farmer, but hits the land speculator where it hurts. Behold him with his "occupation of idleness" gone forever. He will have to work! Heretofore he has been enabled under our laws, to compel others to work and pay him for the privilege of working. He could sit back in his arm chair and compel the laborer to pay him all but the bare living. Now he has to work or starve. His idle land, held for years from use awaiting a rise in value, has profited him nothing. Truly his condition is pitiful. But consider, is it not just distribution? How many would have gladly taken

that idle land and put it to profitable use? How many would have gladly made that eyesore of a vacant lot, a thing of beauty and a joy forever?

Why could they not erect a handsome building; why could they not turr the marsh into a blooming field? Because the speculator was holding it for a rise in value. The dog in the manger will soon be ousted if the single tax prevail. The working farmer will not be touched. The landlord farmer will be scored to the extent to which he is holding land out of active use. So much for the farmer.

Now for the hired man. Who will work for another for less wages than he could make working for himself? Under the single tax, land that is now, owing to the artificial pressure exerted by speculation considered valuable, would be thrown open to public use. The hired man would soon become his own "boss." Men with native energy need not fear the outworkings of the single tax. It may be asked, where will the hired men get their tools and implements to work their farms? The person who now contemplates turning farmer on his own account has not only to procure these, but must in addition pay for his farm, many times its real value.

Your correspondent states that Canada and Mexico are two weak places in the back of the single tax. Please show me the farmer who will leave the United States for Canada or Mexico when free land can be obtained at home. Witness the rush in Oklahoma. Does this not point its own moral? Land may be obtained there practically free, and these people are willing, nay anxious to sacrifice home and the comforts of civilization that they may obtain land on which to labor for a bare living. We propose to give them free land at home. Instead of taxing the farmer out of the country you would compel him to remain, because he could make more here than elsewhere.

"How can the spread eagle spread a few hundred million dollars more—after it has taxed out of its domains that energy which has been the most characteristic of United States industries?" Please answer me: Can a man labor better with one hand tied or with both hands free? Labor is at present bound down to a bare living. All else goes into the pocket of the land owner. With this restriction removed the industries absolutely untaxed, the people free to buy and sell where they pleased, the industries of the United States would leap with one bound to the foremost among nations. "No Custom Houses." The sooner we rid ourselves of these hot beds of iniquity the better. They offer a premium on perjury, and fine honesty. They incite law breaking, for they encourage smuggling. They hamper trade. They make the consumer pay the duty and several profits on that duty. They encourage monopoly. Where would the "trusts" be were it not for protective duties enabling them to rob the consumer? We want not tariff reform. Reforms are delusive. Sweep away at one fell stroke this Chinese wall of protection. Give us absolute free trade and the single tax and we defy the world to equal our prosperity.

The single tax cannot be shifted upon consumers. This will be evident to the thinker. Prosperity in a community does not increase the price of food or clothing. Improvements do not add to the cost of living, but attach solely to land values. The building of a road does not increase the cost of a farm house or barn, but increases the value of the bare land. What the community creates belongs to the community, not to the individual. What the individual produces belongs to the individual, and the community has no right to touch or tax it. Can anything be plainer. The single tax provides for all necessary community expenses, local, municipal and general, without touching a cent of private property, taxing the value the community creates for the use of the community, be it township, county, city, state or federal government. Nature or God, whichever you call it has provided this natural source of revenue to liquidate the needs of a growing government, and the diversion of these funds into private channels works only confusion and injustice. The single tax has a religious side also, though not so apparent on the surface. Can a hungry man appreciate the beauties of

the spirit life? Or one bare-footed and ill-clad give to his Creator due thanksgiving? Does the empty stomach conduce to the welfare of the mind and spirit? Devoting ten to eighteen hours per day seven days in the week to procuring food and clothing for himself and family is not a favorable condition for psychical research.

Let us welcome the single tax as a palliative if not an absolute remedy for many of the evils to which society is now subject. Let us give to Henry George that credit which is his due for pointing out the true road to prosperity. He has been much maligned and misunderstood, yet truth and right must prevail against wrong and falsehood, and it is to be hoped that before many years we shall see the single tax in full force and operation to the entire exclusion of all other forms of taxation. The farmer will not suffer, the laborer, mechanic, manufacturer, merchant and tradesman will be benefited. The speculator will be relegated to oblivion, and even the printer and publisher will be able to collect his dues, for prosperity propagates itself, multiplying as it advances.

In a future paper if the editor permits, I will give some facts and figures showing the practical operations of the single tax. Until that time let the seed sown take root and sprout.

### TENDENCIES IN LITERATURE.

BY HESTER M. POOLE.

Have you recognized the growing tendency in literature, to recognize the psychic power dormant or active in humanity? In an autobiographical sketch given in a popular newspaper by that charming novelist, Amelia A. Barr, occurs this paragraph:

"During eighteen years I lived mostly in the Astor Library (New York) reading everything I could mentally assimilate. And, in connection with the Astor Library I have a singular story to tell. When I was a little girl, (in England,) years before a stone of it had been laid,—yes, before the idea of it had entered the mind of Mr. Astor, I used to dream of wondering about its alcoves and sitting in calm delight among its treasures. When I really went there, my dream 'came true.' I was struck dumb with joy and amazement. And I do not hesitate to say that some of the very happiest hours of my life have been spent in those serene, secluded alcoves; and that I know from this experience that the soul looks forward as well as backward and is a prophet as well as seer."

Again, within a few months appeared a sketch of the Marsden family, from the pen of Mrs. Louise Chandler Moulton. Phillip Marsden, the blind poet and godson of Dinah Muloch Craik and the hero of her poem "Phillip my King," together with his fiancée, his father, sister and brother-in-law, all passed from earth within about two years of each other. This family had foretold to its members, not only their going, but, in a measure, the order of it, by which the aged father, who might naturally have been expected to go first, really survived all the others. Then, when that pathetic figure, stranded alone on the beach of this life, was well-nigh weighed down by desolation, the voice of the beloved and invisible son gave strength and consolation, until he too, set sail to join his loved ones on the other side. The whole story was admirably told in a number of the *Cosmopolitan*, some months ago.

Another notable piece of literary work is "Peter Ibbetson," written by Du Maurier, the famous artist of the *English Punch*, whose pungent satire and humor in black and white, are well-known to the reading world. In this story first published in *Harpers' magazine*, now to be read in a book, Peter Ibbetson, a supposed lunatic writes the story of his life. In his childhood he intimately knew Mary Seraskeis, but the acquaintance was broken off before the boy had entered his teens. When a young man he met Mary, then, Duchess of Towers, a lovely, distinguished woman, whom he adored. After his incarceration Peter began to meet the object of his adoration in nightly dreams. They were both wraiths yet they were real. They revisited old scenes, they walked and talked, heard music, read, studied and developed together, all in dreams. That state of things lasted

for years. In the story this soul meeting and development, this real life in which their waking hours were recognized as the shadowy life, is most delicately and admirably depicted. It shows Du Maurier to be an apt student in that fascinating psychological lore which now engages the attention of all thoughtful minds.

These incidents and extracts might be greatly multiplied, but what matters it? That psychical powers are now studied with constantly increasing interest, cannot be gainsaid.

### THE WHY AND WHEREFORE.

BY M. C. SEECEY.

Science has done one thing for human thought: it has made it accurate. If one will read Buckle's "History of Civilization," what this means will be seen. Prior to Bacon most of the thinking of men of thought was deductive, without the facts of human experience to confirm what was assumed to be true. A singular paradox occurs in Bacon's claims. Although he utterly repudiated the assumptions of the past and insisted that induction was the true scientific method, he rarely confirmed his own teaching by facts. Modern science therefore has had no reason to thank him for anything practical.

It is a remarkable fact that Adam Smith, who deductively formulated the only political economy which has any claim to be scientific, never illustrated a single principle that he announced by facts. And yet more singular still, nearly every proposition he advanced has been covered and illustrated by clearly ascertained facts. So with David Hume.

The two methods—deduction and induction—are now entering into all the thought of men who claim to be accurate. The first was largely developed by the Scottish intellect, the latter by English culture. Both are becoming so blended in one process as to represent the best thinking of the world. The union of these methods is now largely adopted in America. She enriches the realm of mind by the principles of deduction, and confirms these principles by induction. Such men as John Fiske, B. F. Underwood and others who might be named are examples of what I claim.

The American people are learning among other things, to dismiss the vague, the mystical and the unproven and to accept what is as a fact and to deal with it—not in theory exclusively, but in practice. Americans seek to know the why and wherefore of whatever presents itself for consideration.

Spiritualism ere long will have to stand this ordeal. Already are being prepared men who are disposed to give its facts credence when proven to be true. To this end the work of the editor of *THE JOURNAL* in organizing the Psychical Science Congress for the investigation of psychics, is to be one of the means of bringing the test of science to bear upon the vast accumulation of facts which his associates will doubtless deal with. I regard this work as the most important that has yet been inaugurated to give that which has been claimed in a tentative way for over forty years. The claims of Spiritualism will no longer be questioned. The external fact being thus recognized as a part of the world movement, the why and wherefore of that which emanates from the spirit world can be taken up and the laws of spirit life be demonstrated beyond question. The investigation can ascend to that state governed by inflexible law; from which a high order of spirits, angelic spirits, and even angels can give knowledge derived from experience which will serve for the enlightenment of those now dwelling in darkness. Both worlds will be brought into communication and contact, and life, in its manifestations, will be found to be in accord on all planes and all truth a harmony—which is its only test of verity.

### A VAMPIRE APPARITION.

Psychische Studien, for April contains an article by Frau von L. Annoka, which is interesting as showing the persistence in Russia among the peasantry of the belief in vampirism, and the following translation has been made for *THE JOURNAL*:

Allow me kindly to inform you of two remarkable cases, which have occurred in my immediate neighborhood, for the truth of which I pledge you my honor, at least so far as the information agrees on my personal connection with them.

In the year 1886 there died a peasant who left behind a wife and six children. The people had lived very affectionately together, and the wife longed mid her tears for the departed husband. In day time she was completely occupied with child, and care in the house and field about it. But when, during the long winter evenings she sat and spun, then came the sorrow of her loneliness, with six children upon her in full force. It was not surprising then, that on evening she saw her husband, four weeks buried stand before her and plainly heard his voice, which gave consolation to her. But an astonishing thing happened: the wife had said to no one, not even to her children, that her husband came every evening to her bedside, because she feared to be proclaimed a witch, but the neighbors declared they noticed every evening a bright appearance above the widow's hut, which assumed a human form, and glided down into the hut through the chimney. The entire village saw this apparition and it brought the poor woman into disrepute.

Now she came to me for consolation and related the following: "Two weeks before Christmas I felt so weak that I was seriously afraid I was going to be sick. Then came one evening my man and brought me a handful of herbs and said: 'Boil this, and drink it cold, then you will be well.' But I feared it might be something bad and laid it one side, but said to anybody about it, but prayed the Lord me. Then my man came the next evening and said: 'How can you believe I mean. See, I believe in the same one God as you, too, have the grace of the Savior comfort what I have brought that you may be in good for the sake of our children.' Then I drank it, but this little I have saved to show was a leaf of money wort, a leaf of belladonna and entirely unknown to us). Thereupon I became quite well. But I could not go for white clay to whiten my hut and this worried me much, for Christmas eve was near at hand. Then, on the third evening before Christmas, as three neighboring women were sitting with me and spinning, the door opened and my man came in with a sack on his shoulder, and while he was emptying it on the floor in the middle of the room he said, 'There, I have brought you white clay so you may whiten your hut before the holy day. Don't trouble yourself in the future any more with such a trifle. God will not forsake you.' Then he turned to the stove near which the children were sleeping, laid his hand on the smallest, which was born after his death, and vanished. The neighbors saw and heard him exactly as I did. All the neighbors advised me not to touch the clay; it was sent by the Evil One. I did not take it, but got from a neighbor what I wanted. Then, on the following evening, as again some women of the neighborhood were with me—I invited some in to spend the night, for I was afraid of the Evil One—my poor man came in quite sorrowful and cast down, and, without speaking a word, took the clay in an empty sack he had brought with him and carried it out. There remained only a few particles of clay, and the place where the clay lay, remained all the next day still wet. I didn't disturb any of it in order not to give the Evil One any power over me. The neighbors (women) saw my man exactly as I did. On the third feast day my youngest child died. Now it is said in the whole village that my husband is a blood-sucker (vampire); he would drag out of life still more to live on their blood, and the community hence resolved to open his grave and drive a stake through his heart, so that he might lie in his grave pinned down fast, so he could suck no more blood. Oh lady, help me! Advise me what to do. I would rather die than allow my good man's heart should be impaled in the grave."

I gave her consolation, advised her to go next morning—a Sunday—to church, and there to pray earnestly; to give the poor there money with the request to pray



for the dead man, too; to take holy water and sprinkle her with it; then, I said, the spook will vanish and do no more harm.

"Yes, lady; all this will I do, but please no money. I can give the poor nothing." I gave her 80 kopecs, 50 for a mass for the dead and 30 for the poor. The woman followed the advice I gave her fully, and her husband returned no more, and hence was not disturbed in his resting place.

Why did I advise holy water for the woman? The poor tormented woman could only be guided into another course through her devout beliefs, a course in which she would come to her normal consciousness. She had a firm belief in my word and her belief helped her.

I come now to the second narrative, which had the same tragic ending. Our manager, who has a numerous family, had his oldest daughter take care of the children to spare wages for a nurse girl. So she had to pass the night with her younger sisters in the same room. On a very large old-fashioned bedstead slept, lying crosswise in a row next the window, Ernestine, seven years old, Marie two, Sophie five, Paul four. In the cradle, opposite this bed, lay the four months old little brother, and Katharina, the oldest, sixteen years old, a robust healthy girl who had quieted the little brother to sleep, was lying wide awake on a little bedstead on the left of the door, which was closed.

Then Katharina heard the door carefully open and some one come in with slow steps. As she supposed it was the mother, she sat up and gave a sign that the small boy had fallen asleep. But then she discovered 'twas not her mother, but that a stranger was here, whose face and hands transparent, he stood with his back before the stove, and towards the image of the Saint, before going to the Russian pious people's custom, he whispered a prayer. Then he stepped to the large bedstead, remained standing, whispered a prayer over the sleeping Ernestine and his right on the forehead of Sophie.

Katharina was speechless from terror. After she had seen the man rise and vanish like smoke, she ran into the sleeping room of her parents to call them in. Both went with her into the children's room, found the children sleeping quietly and nothing extraordinary. The outside door was closed and fastened with an iron bar, as the father every evening had done with his own hand. It was two o'clock. The children were hearty chubby-cheeked country children. In order not to frighten them the father forbade any mention of the apparition. He believed he recognized in Katharina's description his father, long since deceased, whom, however, Katharina had not known and of whom there had been no talk for a long while.

On the following morning, Ernestine complained at breakfast of pressure on the head. She had lain with face turned toward the window, and felt the pressure on the left side. In the evening she had a fever and on the fourth day was borne to her grave.

Sophie was on the next morning pale, sad, crying. They tried to put her to bed, but she would not leave her father's arms. She died during Ernestine's funeral. The parents had sent for physicians living twenty-five versts away, but the messenger returned home again having failed on his errand, the physician having gone from home, and a frightful snow storm, which raged two days and nights, prevented sending for those living further away. The three other children remained well. What was it?

#### ELECTROCUTION.

The following is a verbatim report, prepared for THE JOURNAL, of a lecture given by Rev. Dr. Charles P. McCarthy at a hypnotic séance April 28, held at the Academy of Medical Mesmerism, 316 West 50th street, New York:

"Electrocution" is a new word which indicates the new method now adopted in this State by which capital punishment, or the sentence of death, is inflicted upon condemned criminals.

In order to maintain organic life in the human body the continuous circulation of arterial blood is absolutely necessary; and in the construction of this body

ample provision has been made for maintaining this essential function, by means first of an extensive hydraulic apparatus embracing the heart and other blood-vessels, assisted by a large pneumatic machine composed of the lungs and the case in which they are lodged. This complex machinery is worked and regulated by a power or inscrutable force deposited in the nervous system comprehending the brain, spine, and nerves, with their multitudinous ramifications branching through every particle of the human body. Medical science which has perfectly mastered the complex and minute mechanism of this material organism, making skilled physicians and chemists expert judges of a corpse, has utterly failed to give any rational explanation or workable theory of the force, energy or power by which this organic apparatus is continuously kept at work and life preserved therein for long periods extending in some instances, if sacred history be true, to an earthly lifetime of over 900 years. Before using these facts in illustrating the unparalleled barbarity of electrocution, I specially call attention to two very remarkable articles in the Medical Record, published on the 23d of this month in this city. The first by H. F. Osborn, Professor of Biology in Columbia College, expounds "Problems in Evolution and Heredity." This remarkable lecture covers eight pages of this high-class medical journal, profusely illustrated with magnified cuts of germ-cells and their minute organic structure, which involve the multiplication and conjugation of the infusoria, giving us a host of new ideas as to the cycle of life, the meaning of sex, and the origin of the sexual relation." We are informed that the study of heredity will ultimately centre around the structure and functions of germ-cells; and that the phenomena of heredity force the supposition, which from experiments has been demonstrated of a vast number of organic germs, and even in so minute a space as one thousand cubic millimetre, 400,000,000 micellæ must be present. The whole of this remarkable paper is not published, and will be continued. The main questions elaborated with much learning and skill are (1) What is the hereditary substance? (2) What are its regulating and distributing forces? These inquiries are entirely conducted on the material plane, with now and then a forced dip into Spiritual philosophy when "idioplasm," which is represented as a purely ideal element of "protoplasm" is declared to be "apparently materialized in the chromatin or highly coloring materials in the centre of the nucleus."

The second article in this same issue of the Medical Record is written by one of the foremost physicians in this city, Dr. R. Osgood Mason, who with unquestioned literary ability sets forth "Facts Bearing Upon The Nature of a Psychic Medium," which vindicate Mesmer's methods of one hundred years ago as far preferable to those who have, for very ostensible reasons, adopted so-called hypnotic theories. In his preliminary remarks which contain a graphic but precise compendium—the best I have ever seen of Anton Mesmer's position, Dr. Mason writes: "A century has passed. Mesmer's facts, and a great many more in the same direction, are accepted by the medical profession, but instead of his simple theory of an analogy with a well recognized fact and law in nature, they have invented a score of different theories, having no analogy or agreement either with nature or with each other."

The author of this article proceeds to supply a number of experiments which demonstrate by his own actual experience, that hypnotic theories fail to supply a reasonable cause for the phenomena produced by himself; and to account for which to use his own language: "It is necessary that there should exist a medium possessing a physical basis of however rare and subtle a character through or by means of which psychical influences and impressions may be transmitted. It is in this relation that the whole subject of animal magnetism, vital force, and the *od* force of Reichenbach will of necessity have to be reviewed and re-studied. The leek which the unscientific have ridiculed for a century past, will, after all, have to be smelt and tasted."

In my judgment the literature and philosophy of modern Spiritualism, because of the existence of this physiological connection between the soul and body which they have logically and persistently proved, will supply convincing evidences of the increased barbarity of electrocution as a means of murdering the murderer.

In a general way modern Spiritualism teaches that the human being possesses a two-fold or dual individuality,—the body representing all that is physical, and the soul all that is mental and spiritual; but if called upon to supply a more particular and scientific statement of the entire human individuality, a more extended description would be desirable, because the relation of the body to the spirit as well as to the soul is not only homogeneous, but is also in its nature essentially chemical, constituting an intermediate combination of elements the premature rendering of which—in an abnormal and violent manner may cause serious damage to the soul after dissolution. This

supposition on my part has been described as a "metaphysical conjecture;" I replied that it was a spiritual phenomenon as well, and that the conjecture was rational and fully sustained by the facts of medical science as well as in the standard teachings of modern Spiritualism.

A perfectly healthy physical organism can be killed by artificial electricity without leaving the smallest lesion on the tiniest nerve in the human body; nor can the most careful post mortem examination detect the cause of dissolution, nor can the examining physicians explain the *modus operandi* by which so-called death has been produced. Yet such scientific descriptions of the secret, invisible and psychic forces as I have quoted in this address from one of the best allopathic medical journals in the world, are beginning to solve, from the physical standpoint, this grave problem. We do not permit the death-sentence to be inflicted upon a woman during the period of gestation because of the additional life within her organic structure,—but we now kill, and while commending the soul to God's mercy in sending it into His presence, as we suppose, by a diabolical means that mutilates and cripples the spiritual body while it leaves the natural body untouched by any mark of injury, thus warranting the rational conclusion that life has been expelled from the "natural body" by an inverted process which is a brutal outrage upon the indwelling soul, sending it into spirit life maimed, shattered, withered with the brand of "man's inhumanity to man." During the last four years I have at these weekly hypnotic and mesmeric séances demonstrated the existence of this unponderable fluid or magnetic life-essence.

By one pass of the hand in the presence of many persons I have thrown numerous sensitives on the flat of their backs in a state of catalepsy. Submitting their painless condition to the test of many physicians and surgeons, I have proved that the pulse and respiration were under control through this subtle instrumentality that circulated through their organism, and that it was capable of being withdrawn from the mind and soul by will-power retained in the bodily organism keeping it rigid, immoveable and painless.

Thirty years ago the truths now scientifically expounded in the Medical Record by Professor Osborn and Dr. Mason, were spiritually and inspirationally unfolded in the Great Harmonia, substantially as follows:—

The physical body is elaborated and sustained by the intermediate spiritual organization. Material or so-called imponderable elements, when perfectly attenuated and etherialized become exquisitely volatile, and forthwith begin to rise out of all visible substances! these elements form that part of man's mentality which is very truly termed the "spiritual body" or dress of the most interior and absolutely perfect essence—the spirit itself.

Ponderable bodies or particles float in the stream and progressive tide of formative principles. The body outward and the nerve-spirit grow up together like the Siamese Twins.

The spiritual organization is a result of material refinement, the product of attenuated ethers, of electricities, of magnetisms, of vital dynamics, which, like animal powers and terrestrial principles, fill and thrill every atom of substance in the shoreless sea of infinitude.

But amid these terms and philosophical discriminations, let it be perpetually remembered that the most interior of man—his spirit *per se*—is an unparticled, indivisible, self-attractive, inter-magnetic, perfect, absolute unprogressive essence; a treasury of ideas, a lake separated from the universal ocean of inter-intelligent principles.

#### SLAVERY.

Whatever Chauncey M. Depew may say on the subject it is certain that slavery has been sustained in all Christian countries the same as in those under Paganism by religious authorities and influences. The following taken from a paper by B. F. Underwood, is worth preserving for reference on this subject:

Belief in the inspiration and divine authority of the Bible has made appeals to the teaching of this book respecting slavery most effective and powerful. The laws which it is declared Moses gave to the Jews as he was commanded by the Lord, authorized them to buy and sell men and women: "And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever." (Lev. xxv: 44-46.)

If a Hebrew, even while he was a servant, married and had children, and did not wish to leave them at the end of his six years' servitude, "then his master shall bring him unto the judges, and he shall also bring him unto the door, or unto the door-post; and



his master shall bore his ears through with an awl; and he shall serve him forever." (Ex. xxi: 5, 6.)

The spirit of the Hebrew law may be inferred from the following: "If a man smite his servant or his maid with a rod, and he die under his hand, he shall surely be punished. Notwithstanding if he continues a day or two, he shall not be punished, for he is his money." (Ex. xxi: 20, 21.)

While the passages in the Old Testament recognizing the legality and rightfulness of slavery are numerous, there is nothing in the New Testament that abolishes it, and not a word in condemnation of it. Jesus, so far as reported, never hinted disapproval of it. He directed those who believed to sell all their property and follow him; he did not say to them, "Free your slaves." He used the phrase, "Love thy neighbor as thyself," but so had Moses taught. The maxim was regarded as consistent with slavery by the writers of the Pentateuch, and there is nothing to indicate that Jesus gave to it an interpretation which included disapproval of slavery. Jesus denounced many evils, but not a word against slavery can be found among his reported utterances. When Jesus lived and taught, and during the Apostolic period, there were in Rome sixty millions of human beings held as slaves, over whom the masters had the power of life and death. In every province of the Empire were the victims of this system of cruelty and wrong, with the lashing of whip and clanking of chains. Now, while Jesus denounced many of the evils of his day, and was probably in fullest sympathy with the wronged slaves, it is not on record that he ever said, "Man has no right to hold property in man."

Paul, who said that he had not shunned to declare "all the counsel of God," made no protest against this gigantic evil. On the contrary, he said that if a man was "called" to be a servant, that is, was born in slavery, he should abide in the calling, although if made free he should accept the emancipation. (1 Cor. vii: 20-22.) He sent the slave Onesimus back to his master, from whom he had run away, with a letter asking kind treatment for the returning fugitive, but containing no intimation that slavery was wrong. He wrote at other times:

"Let as many servants as are under the yoke count their own masters worthy of all honor. (1 Tim. vi: 1.)

"Exhort servants to be obedient unto their masters." (Titus ii: 9.)

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling." (Eph. vi: 5.)

Peter took the same view of the subject:

"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the forward. (1 Pet. ii: 18.)

The word translated "servant" means slave or bondman. So say all Hellenic scholars.

Is it strange that Prof. Moses Stuart, of Andover Theological Seminary, wrote to President Fisk, of Middletown Theological Seminary, that "slavery may exist without violating the Christian faith of the Church," and that President Fisk replied: "This doctrine will stand, because it is a Bible doctrine"? Is it strange that the society for the advancement of Christianity in South Carolina, published for gratuitous distribution, tracts containing passages like this: "No man or set of men in our day, unless they can produce a new revelation from heaven, are entitled to pronounce slavery wrong. . . . Slavery as it exists at the present day is agreeable to the order of Divine Providence"? Is it strange that when Clarkson's bill for the abolition of slavery was before Parliament, that Lord Thurlow referred to it "as contrary to the word of God"? Is it strange that the Christian King, Charles V., and a Christian friar, established the slave trade between the Old World and the New? or that when infidel France had emancipated the blacks of San Domingo—a fact to which Wilberforce called attention in the House of Commons—the Christian King and the Christian House of Lords of England stubbornly opposed every proposition for abolition; or that in Scotland, in the seventeenth century, white men, coal workers and salt workers were slaves?—They "went to those who succeeded to the works, and they could be sold, bartered or pawned." (J. M. Robertson, "Perversion of Scotland," p. 197.) Mr. Robertson says there is "no trace that the Protestant clergy of Scotland ever raised a voice against the slavery which grew up before their eyes. And it was not until 1799, after republican and irreligious France had set the example, that it was legally abolished." Is it strange that the Board of Commissioners for Foreign Missions sent to Africa as Christian Missionaries men who were owners of slaves? Is it strange that Christian clergymen in all the Southern States owned, bought and sold their fellow-men? Is it strange that Rev. Dr. Furnham said: "The right of holding slaves is clearly established in the Holy Scriptures, both by

precept and example," and that the advertisement announcing the sale of his effects after his death specifies the chattels thus: "A library of miscellaneous character, chiefly theological; twenty-seven negroes, some of them very prime; two mules, one horse, and an old wagon"? Is it strange that slave-holders encouraged religious revivals among their slaves, for the reason that their religion made them more submissive and servile? Is it strange even that Frederick Douglass should write thus of his master: "I believe him to have been a much worse man after his conversion than before. Prior to his conversion he relied upon his own depravity to shield and sustain him in his savage barbarity; but, after his conversion, he found religious sanction and support for his slaveholding cruelty. His house was the house of prayer. He prayed morning, noon and night. He very soon distinguished himself among his brethren, and was soon made a class-leader and exhorter. His activity in revivals was great, and he proved himself an instrument in the hands of the Church in converting many souls. His house was the preachers' home. They used to take great pleasure in coming there to put up; for, while he starved us, he stuffed them."

Belief in the divine origin and authority of the Bible, made men justify flogging their slaves. "I have," says Frederick Douglass, "seen him (his master) tie up a lame young woman and whip her with a heavy cowskin on her naked shoulders, causing the warm red blood to drip; and, in justification of the bloody deed, he would quote this passage of Scripture: 'He that knoweth his master's will, and doeth it not, shall be beaten with many stripes.' Master would keep this lacerated young woman tied up in this horrid situation four or five hours at a time. I have known him to tie her up early in the morning and whip her before breakfast; leave her, go to his store, return at dinner and whip her again, cutting her in the places already made raw with his cruel lash."

Human flesh and blood were sold to satisfy mortgages in favor of theological schools and churches. Rev. J. Cable, born and educated in a slave State, wrote: "The College Church which I attended, and which was attended by all the students of Hampden College and Union Theological Seminary, held slaves enough to pay their pastor, Mr. Stanton, one thousand dollars a year, of which the church members did not pay a cent. The slaves, who had been left to the church by some pious mother in Israel, had increased so as to be a large and increasing fund. . . . Since the abolitionists have made so much noise about the connection of the Church with slavery, the Rev. Elisha Balember informed me the church had sold this property and put the money in other stock. There were four other churches near the College Church that were in the same situation with this, when I was in that country, that supported the pastor in whole or in part in the same way, viz., etc. He mentioned that the last named of these churches is the one 'where Mr. Turner preached and used to electrify the State by his eloquence.' Rev. Mr. Cable, the writer of this letter, went no further than to oppose churches 'jobbing in slaves.'"

The Westminster Review, in an article on "Centenary Celebrations" of 1788, recently pointed out that at that date, "so universal was the practice of slaveholding, that even missionary societies possessed slaves, and as late as 1783, the Society for the propagation of the Gospel deliberately refused to give Christian instruction to the slaves on their estate in Barbadoes, on the plea that it might encourage them to revolt."

In 1823, the Royal Gazette (Christian) of Demerara, said: "We shall not suffer you to enlighten our slaves, who are by law our property, till you can demonstrate that, when they are made religious and knowing, they will continue to be our slaves."

There was no such hard necessity as this under the slave code of Pagan Rome, when Mr. Lecky says: The physician who attended the Roman in his sickness, the tutor to whom he committed the education of his son, the artists whose works commanded the admiration of the city, were usually slaves. Slaves sometimes mixed with their masters in the family, ate habitually with them at the same table, and were regarded by them with warmest affection. . . . Epictetus passed at once from the condition of a slave to the friendship of an emperor."—"History European Morals," Vol. 1, p. 323.)

Under the slave system in this country there was no legal marriage. The system did not admit of it. Judge Matthews, of Louisiana, in his decision that the agreement of a slave to "such a contract or connection as that of marriage, cannot produce any civil effect, because slaves are deprived of all civil rights," stated the civil law; and the Savannah River Association in 1835 expressed the general view that prevailed among Christians who believed in slavery in declaring that involuntary separation among the slaves was "civilly a separation by death," and "in the sight of God it would be so viewed," and that to forbid second marriages in such cases would be to expose the parties not only to hardship and strong temptation, "but to

Church censure for acting in obedience to their masters, who cannot be expected to acquiesce in a regulation at variance with justice to the slaves, and to the spirit of that command which regulates marriage among Christians."

The slave-trade, the horrors of which cannot be described or imagined, was carried on in full belief that slavery was a God-ordained institution. In the reign of Elizabeth one of the best ships that carried slaves from Sierra Leone to St. Domingo, was named *Jesus Hawkins*, to whom the Queen gave this ship for the slave trade, captured, or purchased from the Portuguese traders, 400 slaves, not without escaping dangers, as he acknowledged, by "the aid of Almighty God, who never suffers his elect to perish." Another slave ship which landed 700 sick slaves at Ponta Negra, and was referred to in a Royal Commission, was named *Jehovah*.

It was belief in slavery as an institution ordained of God and entirely consistent with Christianity, that made the clergy defend it so zealously when those with whom the Bible was not an infallible authority were opposing it.

It could not be otherwise when slavery had been established in this country and sustained by Christians who read their Bibles, and who were familiar with the 25th chapter of Leviticus and with the words of Peter and Paul in regard to masters and servants, and who found in the teachings of Jesus no words condemning the institution of slavery. The strongest opposition the Abolitionists had to encounter in their work of agitation and education, was that based upon belief in the inspired and authoritative character of the Bible. The Bible and the names of Biblical scholars and famous divines and religious leaders, were constantly used against them.

President Shannon, of Bacon College, Kentucky (Campbellite), said: "Thus did Jehovah stereotype his approbation on domestic slavery, by incorporating it with the institutions of the Jewish religion, the only religion on earth that has the divine sanction."

Rev. Alexander McCain, of the Protestant Methodist Church, published a pamphlet in defense of slavery, which called forth a letter of approbation from John C. Calhoun, from which the following is an extract: "I have read with pleasure your pamphlet entitled 'Slavery Defended from the Scriptures Against Abolitionists.' You have fully and ably made good that title. You have shown beyond all controversy that slavery is sanctioned both by the Old and New Testament. He who denies it if not blinded by fanaticism, must be a hypocrite."

Herbert Spencer, referring to the fact that while among the ancient Hebrews, persons of foreign blood might be bought, and with their children inherited as possessions, those of Hebrew blood were subject to a slavery qualification both as to length and vigor, because they were of the chosen people, adds that there was no recognition of any wrong inflicted by enslaving men, nor of the right of freedom. This lack of sentiments, and ideas which, in modern times, have become so pronounced," he says, "continued to the time when Christianity arose, and was not changed by Christianity. Neither Christ nor his Apostles denounced slavery; and when, in reference to freedom, there was given advice to 'use it rather' than slavery, there was manifestly implied no thought of any inherent claim of each individual to unhindered exercise of free motion and locomotion."

(TO BE CONTINUED.)

THERE can be no honest word of defense offered for the appropriation of a single penny of government funds to any church organization. It is contrary to the genius of free institutions, and is in private denounced by men who have thus far made no public statement of their views on the subject. Nothing is plainer than that any form of union of church and state has been productive of injury to the people. There are not lacking men in Christian churches in England who have logically traced the decadence of the church and its influence to the touch of governmentalism. They recognize the folly of allowing the ministrations of priests of the church to depend on the whim of men who have as little thought for the truths so placed before the people as denizens of the South Sea islands. There is a simple method by which all citizens may aid in defending the people against ecclesiasticism. It lies in the direction of an effort to prevent the payment of government moneys to any religious organization for any purpose whatever. Whatever is to be done by the government should not be delegated to private organizations, no matter how pure their motives. It is almost beyond the power of man to resist the influence of improperly delegated authority and allotted money. If wrong be perpetrated in the appropriation of public funds that wrong will tarnish every avenue through which the money flows. When figs shall grow of thistles it may be fairly expected that money of the people given to private citizens for expenditure will be handled with propriety.



## A RISING STAR.

Few women now to the fore in journalism seem likely to leave their mark more durably than Mrs. S. E. Hibbert, of Washington. That she is not already better known as a writer is mainly due to the resolution to preserve her anonymity, or conceal her identity under a pen-name—often mistaken for the real name of a man. Her writings cover a wide range of topics, political, financial, social and psychological, showing the exceptional versatility of a mind at once witty, tactful, resourceful, and well-stored with facts and figures. Mrs. Hibbert resided for some years in South America, and has had much to say on religious and educational questions affecting the Argentine Republic. Some of her financial articles in *The Iron Age* attracted much attention for the soundness of her views on the tariff. Again, she has sometimes essayed the dangerous role of prophesy, with a certain ring of inspiration which compelled admiration if it did not command conviction. Mrs. Hibbert's present home is in Washington, where she is a member of the Pro Re Nata Literary Society, of the Woman's Press Club, and various other local organizations. She was recently elected a member of the New York Woman's Press Club, and has been from the start on the Advisory Council of the Psychological Science Congress, to promote which she has labored indefatigably and proven of the greatest possible assistance to the Executive Committee. This brilliant woman is just now on a visit to Chicago, as a delegate from the Pro Re Nata to the Federation of Women's Clubs, which has met in this city. She has been called to the front in various important lines of thought and feeling, and her name is not likely to elude fame much longer. *THE JOURNAL* cannot claim to have discovered Mrs. Hibbert, but is not on that account the less ready to applaud her and every other such brilliant woman it can find.

In regard to women in British politics the *New York Press* says: No close and competent observer of English politics can fail to see that sentiment in favor of woman suffrage is making surprisingly rapid progress in Great Britain. The recent vote by which the measure was so narrowly defeated in the House of Commons is but one among many signs. Another is the qualified indorsement given to the cause not long ago by Lord Salisbury, who did not exactly commit himself and the Tory party to woman suffrage, but who said things which leave little doubt in the minds of those who understand his peculiar habits as a politician that he is ready to take that side as soon as he thinks the time has come for such a declaration to be a winning card, and that he rather expects the time to come soon. Even Mr. Gladstone's pamphlet in opposition, though a great disappointment to the woman suffragists, is a sign full of promise to them, for it shows how very seriously the Grand Old Man takes the movement. He would not think the subject worthy of a solemn and laborious deliverance from his pen if he did not consider that the question had at length got far beyond the region of ridicule or vague theory and into the field of political, current politics. An issue with which the leaders of the two great parties think it needful to deal on the eve of a general election can no longer be laughed at or much longer brushed aside. Sagacious onlookers have for some time been predicting that woman suffrage will come on a large scale in Great Britain before it is established in America. Recent events tend strongly to confirm this belief. The reasons for this state of facts, so different from what would naturally be expected, afford an interesting study. The truth is that, on account of the nature of British institutions, women are a good deal more directly and generally concerned with public affairs in England than here. For one thing, Parliament legislates for the British people to an extent that finds no parallel in our Congress. A hundred different kinds of affairs are attended to by the House of Commons which in America are relegated to the separate States, or even to cities and towns. The whole educational system of Great Britain is regulated in Parliament. The same thing is true to a large extent regarding public health, insanity, pauperism, railways, libraries, art galleries, police systems, regulation of trades, even public

amusements. Laws affecting marriage, divorce and property rights are enacted at Westminster. They become more or less party questions in a sense far different from anything that we experience in this country. It is not many years since a government was turned out of office over a socialistic labor bill, known in political slang "as the three acres and a cow" measure of Mr. Jesse Collins. Another ministry went down on account of a proposal regarding the tax on beer.

CENTRAL MUSIC HALL was crowded one evening recently with a large and cultured audience, the attraction being a lecture by Mrs. Alice Freeman Palmer, of Boston, given under the auspices of the Chicago Association of College Alumnae. Dr. Harper, of the University of Chicago, presided and made the introductory address. A large stand of Easter lilies ornamented the speaker's desk. When Mrs. Palmer advanced she received a warm greeting. Without unnecessary preface she at once began her lecture, which was entitled, "The Influence of College Education Upon Our Homes." The lecture was a most interesting one and especially suited to the audience, which appreciated and warmly applauded the many good points made by the lecturer. It was a defense of home influence generally, and showed how educated homes were the springs and sources of a pure and ennobled social system. With earnestness she declared that the highest blossom of modern free civilization is the training of girls. She referred to the breadth of the fields open to women, stating that from gymnasium to pulpit they had equal opportunities with men, and that they were marshalling in full force and filling the colleges. There were 260 girls numbered in the rolls of Cambridge now, and 200,000 report that they will enter college next term. She quaintly suggested that nothing so gives aching hearts and heads as to be eternally bored. "There is danger of this," she said, "in the shrieking ecstasy of an afternoon tea." As a remedy to this she advises that parents should set a worthy goal before their daughters' lives—a goal that could not be gained save by energy and perseverance. In conclusion she said: "The girls must bring music and art—the cultured and beautiful side of life—into our homes. To them is often left the finer duties which the sterner questions of life prevent a man from attending to. Life calls upon the girls for its best, therefore educate her to answer the demand."

To "walk not after the flesh, but after the spirit," says Lillian Whiting, should be the perpetual lesson of the life of the home,—the unconscious ideal perpetually felt, the ideal unvaryingly held and taken for granted, should be that all the support and the comfort and conveniences of the household are means to an end, and that end the true advancement of life. Not the advancement of having a better house, or finer furniture, or more luxurious appointments or equipments; to have or not to have all this paraphernalia is not of essential importance. Luxury has its place, but its true place is as subordinate and ministering to higher uses,—not as an end or aim in itself. When held as an aim it becomes vulgar; used as a means, in the proper degree of subordination to things of actual importance, it is all very well. But it must always be remembered that material conveniences and comforts, luxuries of all kinds, are in their very nature of the flesh rather than of the spirit, and are therefore to be relegated to their appropriate degree in the scale of living. To walk—not after the flesh, but after the spirit—this great truth, purifying and elevating in its influence upon character, should be held as the keynote to which the melody of family life is set.

THE Federation of Women's Clubs which held its sessions in Chicago last week was a notable body of women. As Dr. Sarah Hackett Stevenson said at the opening session it is such organizations as these that are helping "to turn the hands of the clock of the twentieth century toward the morning hour of the world."

AMONG the teachers in the public schools of Cleveland are six ladies that are of African descent, and their pupils are white. No two colored teachers are in the same building, and they get along well with their fellow-teachers and pupils.

Count Tolstoi's wife, though living like a peasant with him and devoted in other

ways, doesn't think much of his peculiar doctrines, of which she was recently quoted as saying: "All my husband's disciples are small, blonde, sickly, and homely—all as like one another as a pair of old boots. I think they drift into idiocy by following the Count's teachings."

A German anatomist has recently announced the fact that after a careful examination of woman's knees he has found that it unfitted for the maintenance of a standing position. It is suggested that this decision be framed and hung up in a conspicuous place in the cable cars.

## WHERE "MAYFLOWERS" GROW.

BY SARA A. UNDERWOOD.

A few days since there came to me here in the heart of the noisy, bustling, smoky city, a box of trailing Arbutus, or as I knew them in my childhood "Mayflowers"—as fresh, fragrant and dewy as when first plucked in Massachusetts woods a few days before. They were sent me by an old friend in whose company, little girls together, I had often gathered—oh so many years ago—blossoms exactly like these, and growing in the self-same wood-land nooks where these grew. What memories they recall!

I remember few pleasures equal to a long tramp in New England woods in search of these "darlings of the forest" as one poet names them. Strangers to their haunts and habits will search in vain for them; they reveal their delicate beauty only to the eyes that love them. If you truly appreciate their tender loveliness you will not mind the fatigue consequent on climbing up steep hillsides, nor the briar-torn hands you may be called upon to endure for their sake.

If you wish to go "Maying" with entire satisfaction, one of those bright sunny days which come, sometimes, toward the latter part of April, should be chosen. You have the glad blue sky above you, the early birds, with their wild rapturous songs of rejoicing, for companions; the air is balmy with the sensuous odor of the pine trees overhead, with whose dead yet fragrant needles the ground is strewn. Presently you descry, half-hidden by last year's dead leaves, the broad, rather rough leaves which usually hide the dainty blossoms of which you are in search; you push them aside with eager haste, only to be disappointed. It is too shady for them to be in bloom here. Climb up this sunny slope; plenty of Arbutus leaves here, but the flowers—be careful! Your heedless foot has already crushed one cluster of pearl-tinted blossoms. Down on your knees now, and thrust aside with careful hand the briars and dead leaves covering this bed of Mayflowers. Was ever anything more lovely? Pearl white, rose red, and the faint pink of sea-shells are the colors seen in these fairy-like blossoms. Your hands tremble with delighted impatience as you, a little remorsefully, gather them from the clinging embrace of the parent soil, while the exquisite perfume seems silently to reproach you for this invasion of the sanctity of their forest home, and as you return homeward, glancing into the basket of Mayflower beauties, with the rich, sweet odor filling the air and intoxicating your senses, you feel like addressing them in the words of one who loved them well:

"Were your pure lips fashioned  
Out of air and dew:  
Starlight unimpassioned  
Dawn's most tender hue,  
And scented by the woods that gathered  
Sweets for you?"

## THE PUBLIC SCHOOL CELEBRATION.

A Boston correspondent of *THE JOURNAL* called upon Francis Bellamy, Chairman of the Executive Committee of the National Columbian Public School Celebration of October 12, at his headquarters in The Youth's Companion building recently.

His office presented a scene of busy activity. After waiting his turn the representative of *THE JOURNAL* secured a brief interview with Mr. Bellamy.

"You appear to be busy," observed our

correspondent by way of opening the conversation.

"You are quite right," replied Mr. Bellamy. "This is scarcely a vacation period with any of us. With the force you see about me here, it is as much as I can do to keep pace with this work. The daily correspondence is very large indeed. We have mailed upwards of 3,000 personal letters in a single day."

"To whom is this immense correspondence directed, Mr. Bellamy?"

"My correspondence is largely with the press and with superintendents and educators all over the country. Then there are a great many letters of inquiry from teachers and pupils about the Celebration. We have volunteered to give practical suggestions to them on how to secure a school-house flag, and this one feature of our work is by no means small."

"Why is it important that they get a flag at this time?"

"Chiefly because one of the features of the local celebrations on October 12 will be raising and saluting the school-house flag, and the Executive Committee desire that every school from the Atlantic to the Pacific should fly the colors on that day. Moreover, the organized school-house flag movement has been a potent factor in swelling the rising tide of Americanism, and we want every school in America to share in this patriotic influence."

"Are you not pushing this work with unnecessary vigor, Mr. Bellamy? October 12 is over five months distant."

"You must not lose sight of the fact that my work deals directly with the public school. In a few weeks many of them will have been closed for the summer. The last two weeks of the June term are usually devoted to preparation for closing exercises, so you see it is important that every energy be brought to bear upon this work during the month of May. It is our plan to have every school entering the celebration appoint a committee before separating for the summer, to have charge of the local programme. This committee will perfect many of the general arrangements during the summer months, when its members are free from school duties. Then, when the fall term opens, they will have a month to devote to details. Working upon this plan, the school will come up to October 12 in good shape and in complete readiness for a first-class demonstration. They will avoid the confusion, disappointment, and imperfect order of exercises likely to result if the entire preparation is deferred until September."

"When will the official programme which your Committee is preparing be publicly announced?"

"Probably not much before September. We have already stated that it would embrace a salute to the flag, an ode, a popular carol, and a brief oration. We propose to have the very best that American talent can produce. We shall select only the most meritorious and fitting productions."

"Will you not have difficulty in adapting your programme to all grades of schools?"

"No, we have arranged all that. The official programme will provide for a morning celebration in the school-houses, especially for the pupils. This morning programme may follow out the official programme, and is to be simple but impressive. It may be elaborated, however, according to the resources of the school. We shall suggest various features which may be added. Cities and towns are already preparing for a general citizens' celebration; so we shall go further than our official programme and suggest provisions for an afternoon or evening celebration in the largest hall, designed for the public generally, but with the public school as the dominant feature, and at which the older pupils will be present by delegation or en masse. This afternoon celebration may be preceded by a grand procession."

"How does the press regard this movement?"

"The press is supporting and advocating it with remarkable vigor. There has scarcely been a dissenter."

"What led to the choice of the public school as the center of the local celebrations?"

"You must remember that this movement was not started simply for the sake of having a celebration, but rather to give the American public school a fitting prominence as the fruit of four centuries of American life."





### A LETTER FROM ALEXANDER WILDER.

TO THE EDITOR: Dr. James E. Briggs died at 10 o'clock last night at St. Vincent's Hospital, New York. The circumstances were terrible. On the 28th he was at his office in the "Cayuga" Block, 111 Thirty-third street. Here he set to work to cleanse an old leather lounge, employing naphtha for the purpose. He had a light burning in the room at the time, and left the cover open. The result was an explosion, blowing open the doors and windows, and setting the place on fire. Dr. Briggs was found by a fireman insensible, severely burned, hair, beard and eyebrows burned away, arms shattered and looking like a negro. He had inhaled the hot vapor. Several others perished in the flames, and half the building was utterly wrecked.

I have been absent several days and have no other particulars. His relatives, as soon as the coronor has held an inquest, will doubtless transport his body to Troy. He had faults which no partiality can evade; he was a warm, even a devoted friend, sincere in his professions, and eager to do others a benefit, and it is well to remember all this.

In the last number of THE JOURNAL, you refer to Z. T. H. and Charles Foster. I never quite explained to my own satisfaction, some experiences that I had with him, though I guessed. The first time I saw him he gave me six names to write, two of which must be those of my father and mother. I did it, folding them, "mixing them," and placing them before him. He took them up and laid three or them on his forehead—then took a piece of thin paper and held it under the table. In a moment he placed it under the chandelier. There was a scrawl written in pencil on the under side, which when read through the paper was my father's name, "Abel." Mr. Foster then repeated my mother's name, "Asenath." In a moment he added that they were beside me, and also my uncle Smith—"William Smith." I was not thinking of him at all, nor had been, and he had then been dead nearly twenty years. Mr. Foster let me ask him several questions in the same way and answered them accurately. I noticed that he used my terms, followed my ideas, but revealed nothing that I did not already know or suppose.

Some years after I visited him at Salem. This time I had prepared some twenty or more questions about twenty hours before seeing him, and by the time he gave me the séance I had forgotten many of them. I had used terms and phrases so that no one but myself could know to what I was referring. Several related to what I ought to do in a matter where I stood in doubt; one in regard to a loss, etc. As I forgot them, I was compelled after he had answered them, to open and see whether he was right.

Mr. Foster answered every question in terms and phrases almost exactly like those which I had written. Where I had definite opinions or convictions, he agreed with me precisely; where I was in doubt and desired such light as his clear vision might give, his replies were also equivocal, unreliable, and no more correct than a man might guess.

If you feel disposed by letter or print to give me any fuller explanation, I would like it. I do not claim to be a very smart "Aleck." If you would gather up what I do not know, it would fill a good large library.

I guessed, however, that Mr. Foster's clear vision was the sequence of a rapport with my own mind. I do not say "consciousness," for much that he stated I was not thinking of, and had not been expecting. But the human mind does hundreds of things intellectually where there is not conscious thought, or cerebration. The hidden man in the cerebellum does most of our mind work, leaving nothing neglected but often keeping it concealed till the mind processes are finished up. Probably Mr. Foster's mind permeated this department of my being and brought out to me the results of the work as far as they had gone.

Plainly enough there was no fraud or deception on his part. Yet there was no

such acumen, intellectual power or prophetic gift, as would enable him to tell absolute fact, regarding the future, or imparting to me superior counsel. I judge, therefore, that he simply came into mental contact, immersing his mind in mine as we can mingle two gases, not increasing the volume, and, thereby getting hold of my thoughts, and occult cerebellar processes which here revealed in uttered words, telling me what I was not aware of though perhaps already arrived at in my own mental operations.

I hope I have made my meaning intelligible. If I am not correct, I would be glad to know it. I early in life took for granted that the true way to know anything was to believe that thing possibly true. In due time my faith would enable me to discern it, or I would learn its erroneousness. A man who doubts a God, or the possibility of divine inspiration can not be the recipient of knowledge in that way. Rejecting that which is interior, he can learn only by the corporeal senses, which are deceptive. This matter is all the more impressive because the more interior a truth is, the more impossible it is to tell it to another. I can not demonstrate my own life, nor prove that another loves me, though myself certain of each of these facts.

I suppose you are getting ready for the quarter-centenary of Isabella, the persecutor, and Columbus, the freebooter. That is about all the sympathy I have with the matter, grand as the matter may have been in results; they won in spite of Spain or any of its emissaries. The bi-centenary for 1692 is as worthy, and its results in their way even more beneficial.

A. WILDER.

### MEDIUMS AT WATERTOWN, N. Y.

TO THE EDITOR: The Spiritualists and Liberals of Watertown, N. Y., have been singularly fortunate for the past three months. During February Mrs. Carrie E. S. Twing, of Westfield, N. Y., was here, and she was followed by Mrs. Tillie Reynolds, of 1637 Sixth avenue, Troy, N. Y., and then came J. Frank Baxter, of Chelsea, Mass., for the first three Sundays of April, and Mrs. Ada Foye, of Chicago, Ill., of world wide fame was here three consecutive evenings, commencing April 26th.

Mrs. Twing was known to Jefferson County people, having attended the State Grange a couple of years before and being chosen as their ablest speaker to reply to the eloquent address of welcome delivered by the then mayor of Watertown, and when she came to speak at the Temple, it was crowded. Her industry knows no bounds, and her devotion to the cause is as unlimited. She works literally without ceasing. She is a Granger, a leader in the W. C. T. U., and in short belongs to all known reformatory and benevolent societies and wears more ribbons and decorations than a Spanish grandee. The trustees have engaged her for February and March next, her earliest open dates.

Mrs. Reynolds' phases are psychometry, clairvoyance and answering questions. She is a lady of great personal magnetism and refinement. Her tests are pronounced unsurpassed and it seems as if there is nothing "in the heavens above, the earth beneath, or the waters which are under the earth," concerning which she cannot talk intelligibly. Her answers to questions within the compass of science was always accurate. Such conundrums were hurled at her as "Did any spirit ever go through the earth from one side to the other, and if so, what is the composition of the interior?" "Do advanced spirits believe that the sun will burn out, and that after millions of years something will break up the equilibrium of the solar system and the worlds come crashing together, and such heat evolved that all the matter in the system will be reduced to gas again, and if so, is it believed that spirits will survive so general a catastrophe?" Like Mrs. Twing she is a tireless worker, ready to spend and be spent, so that those who sit in the shadow of great darkness mourning as those without hope, may know that "there is no death—what seems so is transition."

Mr. Baxter's audience was small at first, as it chanced that his coming was not generally known, but before he closed the people came to know his excellent tests, brilliant lectures and unsurpassed music. He is engaged for May, '93, his earliest date.

Mrs. Ada Foye unites in herself every phase of manifestation, except possibly materialization and slate writing, but her tests are beyond all question. It cannot be said that she gets her information from newspaper files or tomb stones. Such a

falsehood would drop palsied as soon as uttered. No two of her séances are alike, but commonly those present are allowed to furnish folded slips with the name of some deceased friend written within, either there, or before coming. These are tumbled into a pile on the table on the platform where the lady sits in sight of all. She then, with one hand only, takes up the papers separately, inquiring if the spirit whose name is written within is present, the answer being indicated by loud raps on the wall behind her and far above her. She then hands the paper to some one in the audience to hold, then gives the name, the paper is then opened and the person who furnished it asks any desired questions, either audibly or mentally, or he can write his questions entirely out of the sight of the medium, and receive his answers by raps. No mistake was made either evening. She sees and talks with spirits as living persons. Her hand is frequently controlled, the writing being from right to left, as if some person standing before her seized her hand and wrote with it. She has to turn the paper around to read it.

Mrs. Reynolds could remain only three weeks when here, but it was agreed that if she could so arrange it, she would return in May, and she will be with us next Sunday. Truly the Watertown people are having "a feast of fat things." F. N. FITCH.

WATERTOWN, N. Y., May 5th, 1892.

### INCIDENTS OF SPIRIT MANIFESTATION.

TO THE EDITOR: I desire to cite a few chapters of my spiritual development, incidents of spirit manifestation and experience with other mediums. My conscious, active mediumship dates back to the spring of 1870. It was all so strange and startling to me, for about that time apparitions flitted before me at almost any time day and night and after about two weeks of such effort these forms became real and talked to me, appearing and disappearing as quick as lightning. I had never heard of such a thing as a medium nor understood the meaning of the term, and was greatly troubled and annoyed with these visitors although they were all of nice appearance and startling in the wisdom they expressed, which I could neither understand nor apply. I prayed much to be delivered from this annoyance, but a band of twelve mighty spirits gathered around me and their glorious leader anointed me and said I had a special work to do for which reason I was sought and blest to receive these visitations, and should be taken in spirit to the Spirit-world and wherever there was something for me to see and learn that in time would be connected with that work, and that throughout my development I should give to others, as the angels gave to me, even as I saw and heard, all of which has been strictly fulfilled. In these years I have passed through every degree in which mortals are rated—through the hells it seemeth, to learn the exact states of all classes of spirits and mortals and why there is so much fraud and wickedness. The attending conditions in these states of misery and crudeness and the crude kind of forces active upon the unhappy masses will scarcely permit of anything else; but we are taught for the purpose of effecting remedies by laboring jointly with the angels of light.

My mediumship has changed every time I have been acquitted in a degree and initiated into one higher. While I saw spirits almost constantly at first and heard them speak, later on I only received perhaps one vision or visitation a day. Now it is inspiration and it comes too much as Jacob Boehme describes his experiences. I am sometimes in a luminous sea, everything is clear, there is no restriction, the mind is able to receive and give off intelligence and at such times all the knowledge there is, is as easy for me to grasp and apply as a, b, c; but when I come out of that condition, I find I have seemingly only the fragments left. Sometimes I retain the fullness of it, but find I cannot write it down correctly nor voice it, and then my angel guides instruct me by tokens and audible voice so that I know whereof I speak.

Here it may prove interesting to mediums and students of God's ways and methods, to speak of how my spirit guide explained to me the method of control for speaking and seeing. He touched my forehead with his hand and I was at once clairvoyant without closing my eyes or any symptom of unconsciousness. At one time he bade me look through a magnifying glass which he held in one hand, while in the other, he held what seemed to me a very fine wire net. This he adjusted to

my brain and then magnified these fine wires and I saw that they were fibres, and corresponded exactly with the nerves leading to every sense or faculty to be aroused to superior action. I saw the nerve fluid in this fibre battery as it came near the brain cells, take effect in a queer tingle, then a whiff of electric breath, and I observed that the inspiration lasts as long as that given supply holds out and when it is exhausted the inspiration ceases. This is electrical transfer and applied by a fibre battery. I have seen this operated in different ways on the different mediums with whom I have come in contact. Sometimes the spirits make use of a mere manipulation of the organs they wish to control, and they play upon the brain similarly to playing upon an organ or piano, using their own magnetic aura and will power.

Yours in the cause of truth,  
MRS. M. KLINE.

VAN WERT, O.

### ADVANCEMENT IN SPIRIT-LIFE.

TO THE EDITOR: I asked a friend, who was communicating through an entranced medium, "How do you commence there to progress?" He replied: "If you had entered a great institution of learning, and found yourself very deficient, what would you do? Why you would go the bottom, would you not, and commence to learn even the rudiments, if wanting in these most necessary branches? And especially would you do this if you saw those with whom you wished to associate far in advance of you. This is how I did. I was ambitious, you remember, to excel in my life on earth. Well, I am quite, yes, more ambitious to do so here; for, in this life the faculties do not fail; there is nothing to perish here but the absolute hindrances and mistakes in one's nature. It is good to be alive here, for there is no decaying body to protect; no absurd follies to avoid." "And," I asked, "you have advanced rapidly? I know this by your language." "Yes," he replied modestly, "I have gained much in spiritual knowledge." Then added, humorously: "A man does not have much opportunity to get at the facts of a future existence, in dwelling below. At least I did not; and my associates were largely worldly-minded. I did not much believe there was a future existence; then why, prepare for one? My motto in life was, 'Enjoy the present moment: the future you are not sure of even having.'"

I asked this same friend, why spirits wrote or spoke to relations as they were sometimes reported as doing? Why, for instance, should they write one whom they certainly loved, that she must be careful else she would yet be lost for all eternity? That is, condemned. He replied, that, in the first place, the lady ought not to ask if there is really a "lake of fire." (This is what she did ask she told me.) "No body," said he, "believing in the goodness of God ever believes in any such nonsense, as in store for any body. But, you must know that there are undeveloped spirits, as well as undeveloped mortals. People who have carried about such a crime in their heads for a life time find it very hard to drop the load here, even. They cannot see ahead. They have not yet come into the light of understanding." "Dear, dear!" I exclaimed, "I thought that all saw clearly the truth as soon as they had shaken the dust of the earth from their misguided feet."

"How did you see so quickly?" I asked, "Oh," my friend explained, "I was like a man who has lost his way, but willing to have it pointed out by a good and intelligent guide when I met such an one. But the creed-bound individual thinks he knows the road perfectly, so needs no assistance. Consequently he stumbles about in the woods and darkness a good while, sometimes, before he finds his way out. After reaching this world, I mean."

MARY E. BUELL.

THE intellectual powers of Amelia B. Edwards, the English novelist, lecturer and Egyptian scholar, whose death occurred recently were singularly varied. It is not often given to one person to win distinction once as a writer of fiction and an adept in archaeological mysteries. Yet Miss Edwards wrote entertaining novels, one of which, "Lord Brackenbury," has passed through twenty editions; and her knowledge of the antiquities of the land of the Pharaohs commanded the respect of the most distinguished male archaeologists. Her book, "A Thousand Miles Up the Nile," is one of the standard works on Egypt. Taken all in all, Miss Edwards was a unique figure in English literature. She filled a niche that is not likely to be occupied soon.



## BOOK REVIEWS.

(All books noticed under this head are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.)

*Dixon on Ingersoll.* Ten Discourses by Rev. Thomas Dixon, Jr., with a sketch of the author by Nym Crinple. New York: J. S. Ogilvie, pp. 198. Paper, 25 cents.

This book is sent to THE JOURNAL with special request from the publisher that it be given "a careful review and criticism." In the first place the sketch of Mr. Dixon is no sketch at all. It does not even tell when nor where he was born. The writer of the sketch says that Mr. Dixon's history "is brief and uneventful, but bursting with promise." Why write or pretend to write a biographical sketch at the beginning of a career regarded as promising. Why not wait until the man has accomplished something.

As for the sermons they have but little merit. The thought is common place. There is a good deal of personal abuse and an attempt at wit, which in comparison with Ingersoll's is poor stuff. Ingersoll is superficial and he treats the Bible and religious subjects in a style which is certainly open to criticism from the standpoint of modern science and scholarship, but his lectures have bright thoughts, and beauty and eloquence of expression which charm those even who see clearly his limitations and think only of the orator. Mr. Dixon's sermons are not redeemed from commonplaceness by any such attractive qualities, and in trying to meet Ingersoll with his own weapons, he fails signally. He talks about Ingersoll's ignorance without showing that he himself possesses large knowledge or matured thought on several of the points he discusses. He says that Ingersoll is not a scientist, not a historian, but a poet, orator and superb demagogue. Mr. Dixon is not only no scientist nor historian; he is no poet nor orator and is something of a demagogue without being "superb."

*Little Brothers of the Air.* By Olive Thorn Miller. Boston and New York: Houghton, Mifflin & Co. 1892. pp. 271. Cloth \$1.25.

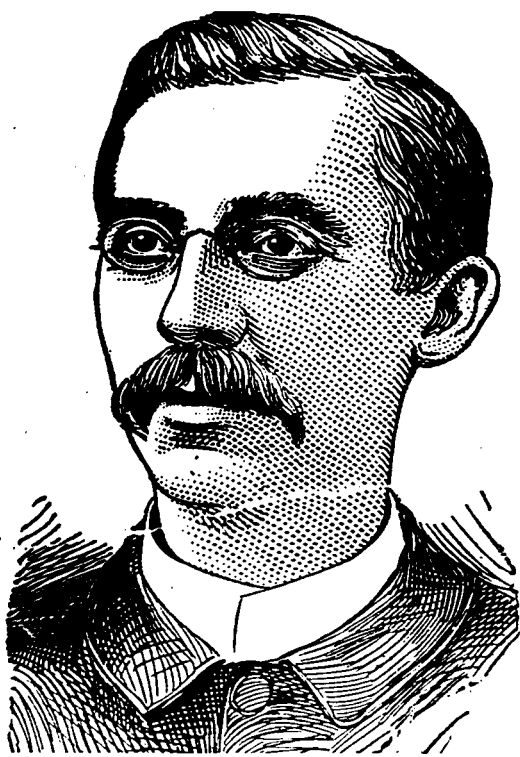
This volume, as its title indicates, is all about birds, a subject with which the author is thoroughly acquainted. Some of the chapters of the book were written in 1888 on the shore of the Great South Bay, Long Island; others in northern New York some time later. Some of them have appeared in the Atlantic Monthly, the Independent and other papers, but they were well worth putting together in this permanent form. The book is a good one to take when one is about starting on a vacation trip in the country or by the seaside.

## MAGAZINES.

Miscellaneous Notes and Queries for May has for its leading article "Theosophy and Ethics" by E. T. Sturdy, England. Published by S. C. Gould, Manchester, N. H. \$1 per annum.—Hall's Journal of Health for May contains a number of very interesting and instructive articles. \$1.00 per year 340 W. 59th st., N. Y.—Herald of Health, edited by Dr. M. L. Holbrook is always readable. "An Englishman's Health Life" is the subject of the opening article in the May number, which is by a writer who signs himself Anglo Germanicus. 46 E. 21st street, N. Y.—The May number of the Phrenological Journal contains on the opening page a portrait of Mr. W. T. Stead, editor of "Review of Reviews," with a personal sketch of Mr. Stead by himself entitled "My Experience of Phrenology." Some views of Persia from the sketch book of a lady traveler follow. Price, \$1.50 a year. Fowler & Wells Co., 25 E. 25th st., New York.—The opening article in the May Arena is by Dr. Emil Blum on "Austria of To-day." Mr. Savage continues his remarkable cases in the field of Psychological Research. Samuel Leland and Solomon Schindler discuss "The Use of Public Ways by Private Corporation." Miss Francis Willard has a paper entitled "Woman's Cause is Man's." "The Broadening Horizon of Civilization," by the editor, is among the attractions of this number.—The Century for May has three important serial features, namely, Senor Castelar's "Life of Christopher Columbus," "The Chosen Valley," a novel of western life by Mary Halleck Foote, and the series of articles describing the architectural features of the World's Fair, which a well-known architect is to contribute. The table of contents of this number is quite remarkable in its list of prominent names.—The Future "World's Highway"—is the title of a leading article in The Engineer-

ing Magazine for May. It is written by T. Graham Griddle, a distinguished civil engineer, and it is the second in a series of three papers in which the broad scheme of deep-water ship canals to link the Great Lakes, the Atlantic and the Gulf, is treated in most graphic and comprehensive form. 25 cents a number; \$3.00 a year. The Engineering Magazine Co., World Building, New York.—Hon. Michael D. Harter and Senator Wm. F. Vilas and J. C. Hemphill discuss "The Late Silver Crisis and the Present Danger," in the May Forum. "Idleness and Immorality by E. L. Godkin, and "Does the Factory Increase Immorality" are among the important articles in this solid number of the Forum.

Under the title "The Retreat of Theology in the Galileo Case," the successive steps taken by the Catholic church in getting out of the unfortunate position which it took in that case will be recounted by Andrew D. White in the June Popular Science Monthly. The excuses for the persecution of Galileo that were invented in the course of two centuries testify to great ingenuity on the part of the theological apologists.



Rev. William Hollinshed  
Of Sparta, N. J., voluntarily says:

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Or flushed and fevered brow,  
I stretch myself at ease again,  
Past is the suffering now.

There gently steals my senses o'er  
A restful heavenly calm,  
As though my head found rest again  
On mother's loving arm.

Soft strains of sweetest music swell,  
Upon the balmy air,  
And gentle murmurs near me tell,  
I've passed from earthly care.

And now to vision stronger grown  
To bear the heavenly rays,  
Appear the faces I have known  
Since childhood's early days.

Brothers and sisters, friend most dear,  
Lean o'er me from above,  
And in their eyes so bright and clear  
I see the old true love.

And looking upward as I lie,  
In happy perfect rest,  
I see my head is pillowed by  
My mother's loving breast.

They say she was the first to know  
That I was coming here—  
That is not strange—she'd always know  
When I was coming near.

It minds me of my childhood days,  
When, kept at school quite late,  
I'd see her with an anxious gaze,  
Stand watching at the gate.

And now with school and work all o'er  
I'm coming home quite late,  
And mother meets me as of yore,  
Dear mother, at the gate.

But here no more the cares of earth  
On features leave a trace,  
The joys of this, the second birth  
Such stains of earth efface.

How trifling now appears the pain  
That vexed us day by day,  
And yet that life was not in vain,  
Its lesson lasts away.

All that was good is still retained,  
The wisdom dearly bought,  
The perfect self control attained  
By battles bravely fought.

For richer, happier here they are,  
Who from victorious fight  
Come bearing many a glorious scar,  
Won battling for the right.

Rejoice we now o'er all the pain,  
The trouble, tears and grief,  
That brings to us an endless gain,  
And finds such sweet relief.

Freed from the body's constant need,  
We soar to heights above—  
And like a bird from prison freed,  
Sing louder songs of love.

In boundless space that spreads before  
The liberated soul,  
We'll learn the lessons of his law  
While endless ages roll.

—B. V. CUSHMAN.

### "The New Church Independent" for 1892.

Enters upon its 40th volume. It is a 48 page monthly published in the interest of the liberal readers of Swedenborg—Independent of church or ecclesiastical authority and free from sectarian bias. Dr. Wm. H. Halcombe, author of "A Mystery of New Orleans," "Our Children in Heaven," "Condensed Thoughts on Christian Science" is a regular contributor. Also Joseph Hartman author of "The Mysteries of Spiritualism," is one of its present writers, whose recent article on the "Form of the Spiritual World," has created so much interest. This Journal is a liberal exponent of the teachings and spirit philosophy of Emanuel Swedenborg. Send postage stamp for sample copy.  
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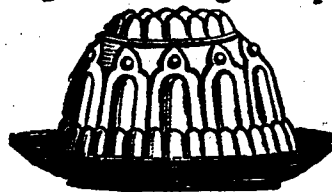
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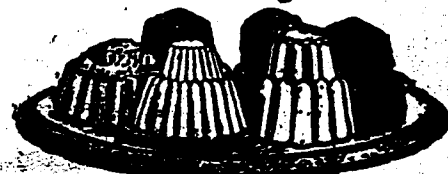
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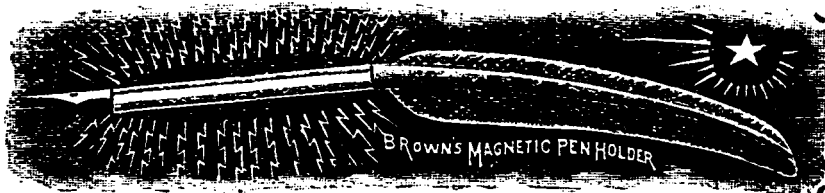
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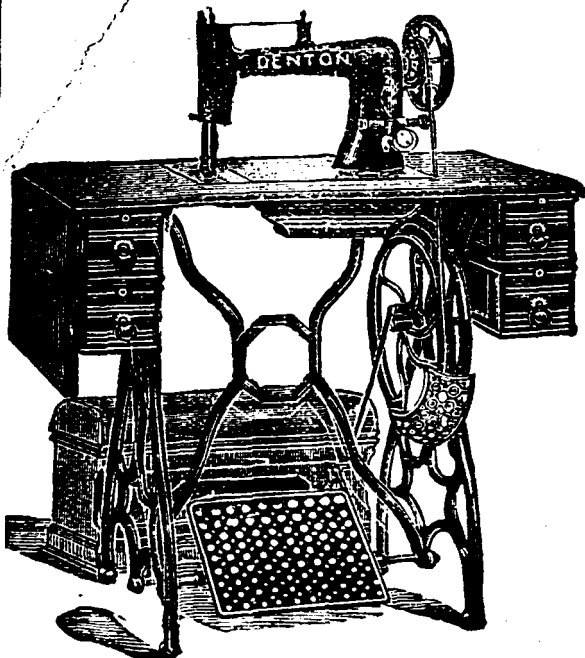
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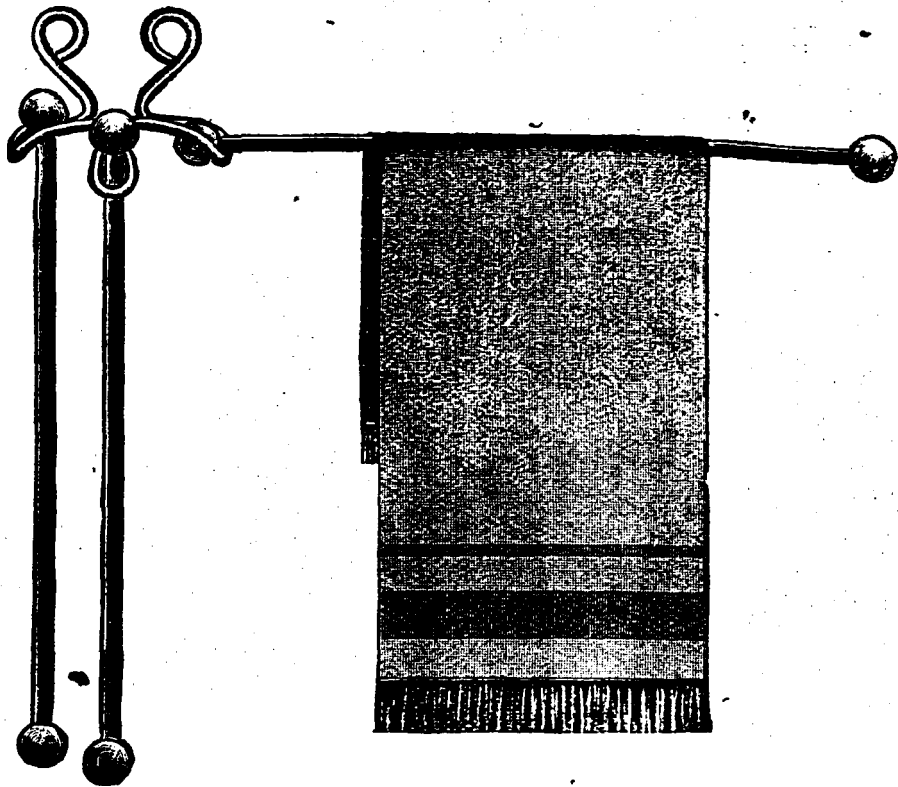
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Of Mr. M. M. Mangasarian, of the Chicago Ethical Culture Society, Unity says: Mr. Mangasarian was favorably known to the society before receiving a call to the leadership, having often occupied its platform, his earnestness and eloquence as a speaker having always won high eulogiums. The present attendance on the Sunday morning lectures is large and enthusiastic; and it is to the credit of this society that the loss of such a man as its first leader, Mr. Salter, should have had no discouraging effect, but that the worth of his teachings was proved anew in the continued resolution of the members to carry on the movement so worthily begun. Mr. Mangasarian has the good wishes of all who know him. The work which he has in charge is an essential part of the liberal religious movement, though it does not call itself by that name. For that, and for the practical benefits resulting from it in many ways, it should receive the sympathy and confidence of all progressive minds.

THE recent activity in matters psychological has brought many enthusiastic workers to the World's Fair city, among whom may be mentioned Professor J. R. King, the Bernheim of Australia. Great developments are expected from the co-

operation of this man with the unique hypnotic subliminal whom have an importance heretofore moot question of upon suggestion. Prof. King's latest and most wonderful experiments will be detailed in a future issue; of Mr. Howton we need not say more than that he is an enthusiastic worker in the cause of science and that notwithstanding the fact of his being a hypnotic subject he is at the same time a practical electrician of no mean repute. They are located with a staff of physicians at 271 Wabash avenue, N. W. corner Van Buren street.

REV. H. H. BROWN, of Salem, Oregon, writes: I was surprised to find in a notice "Of Angels' Visits to my Farm in Florida," in The Literary Digest for April 30, 1892, the following paragraph which I send you as a "straw" showing whittier and how fast the stream of thought is tending: "There are guests at the farm-house for an indefinite time and all the company, except the minister, are sincere believers in Spiritualism; that of course becomes the topic of conversation and the farm-house parlor the scene of many a séance. It is impossible to say whether the narrative of this is true; but it is certain that nothing is therein related which seems impossible, or even improbable in the light of well authenticated cases of clairvoyance and telepathy."

THE LIFE BEYOND is the title of a little volume of 116 pages which the editor of THE JOURNAL has received from the author, Mr. George Hepworth. It is a simple and beautiful exposition of the Christian philosophy of life. The problems of life and destiny are discussed in a simple manner and in a form which appeals to the imagination as well as to the reason. The author tells the old story of doubt and hope and faith in a way peculiarly his own. No one can read it without having his belief in Eternal Goodness and in the immortality of the human soul strengthened and the moral nature quickened. New York: Anson D. F. Randolph & Co., 38 West 23d street.

THE UNSEEN UNIVERSE is the name of a monthly magazine edited by Mrs. Emma Hardinge Britten and published by John Heywood, Manchester, Eng. It contains interesting articles printed in large type and it will be welcomed by many of Mrs. Britten's old friends and readers of The Two Worlds, which he conducted until recently. The subscription price of "The Unseen Universe" is six shillings, sixpence a year. Address Mrs. Britten, the Lindens, Humphry street, Cheetham Hill, Manchester.

THE thirty-fourth anniversary of the Harmonial Society of Sturgis, Mich., will be held at the Free church at the village of Sturgis, on the 17th, 18th and 19th of June. Mrs. R. S. Lillie, A. B. French and other speakers will be in attendance to address the meeting.

"THE ghost is willing, but the meat is weak," is the way a German professor phrased the expression, "The spirit is willing, but the flesh is weak."

## FALSE ECONOMY

Is practiced by many people, who buy inferior articles of food because cheaper than standard goods. Surely infants are entitled to the best food obtainable. It is a fact that the Gail Borden "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggist keep it.

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Sick-headache yields to Beecham's pills.

## IS SPRING BEAUTIFUL?

## A LITTLE PHILOSOPHY UPON THE SUBJECT.

## HOW MUD, DUST, COLD WINDS, AND PILES OF RUBBISH ANNOUNCE THE COMING OF THE SEASON.

"Spring, beautiful spring!" How beautiful it is! In the country there is mud, rain, stagnant pools where melting snows have accumulated, cold winds, a chilly atmosphere—in fact, everything that is disagreeable and injurious to life. In the city there are accumulations of the winter in the streets, in the back yards and even in the parks. They are exhaling poisons every minute, and these poisons are blown by the raw winds into the home of the millionaire, into the hovel of the squatter, into the nostrils of every one. A prominent doctor says: "The surest way of communicating disease is by the dust which is blown broadcast and inhaled by every one, whether he ventures upon the street or remains at home."

Spring is not beautiful until it has fully come. Spring is dangerous, spring kills more people than any other season, spring causes more people to feel miserable than all other seasons combined. What do people do? Seek to endure it and tone up the system. This is all very well, very philosophical, but how foolishly people act when they seek to tone up the system. They take spring medicines, blood purifiers, nervines, and scores of other nostrums which force of habit rather than efficiency causes them to do. It is all absurd. Why not strike at the root of the tree? Why not realize that all these disagreeable and dangerous things of spring would and could be counteracted if the two great organs of the body were in proper condition. These two great organs are the kidneys and liver, and the kidneys and liver can positively be kept in perfect condition by the use of just the right thing. Read what Dr. A. C. Clark, a well-known New York physician says:

"I have never known a case of spring debility, spring fever, or any of the troubles which arise during this season, which have not been promptly and permanently cured by the use of Warner's Safe Cure. Its power at this time of year is wonderful. I have seen women, run down by care and overwork, men whose vitality was exhausted, and even puny children restored to perfect health through its use."

Mrs. M. M. Simonon, of Buckley, Mo., says: "My daughter, who was once the perfection of health and happiness, was for years afflicted with kidney and liver diseases, complicated with scrofula, the hip joint being affected. She became so bad that the doctors wanted to unjoint the hip. I would not consent to it, and began administering a remedy which I had heard much about, and I am happy to say she is now cured, well and healthy, by the use of Warner's Safe Cure."

Is it not plain to you that, being in perfect condition, the kidneys and liver will throw off the seeds of disease which the wind and the dust bring into the system, will counteract the reeking danger caused by the ash heap, the rubbish pile, the slimy mud, or which the cold winds, the raw atmosphere produce? Suppose you think this over carefully and see if we are not correct, see if we are not right when we make the assertion that "spring is the most dangerous season of the year," rather than the most "beautiful season of the year." See if your own feelings do not prove to you that your system is weakened and must have help; see if it does not present itself clearly to you that the only way to help your system is by strengthening the great organs which uphold it. Are we right? If so, follow our suggestions.

"Don't you know it's wrong to smoke, my boy?" said an elderly looking lady in a railway carriage to a young lad who persisted in puffing a cigarette, much to the old lady's discomfort.

"Oh, I smoke for my health," answered the lad, emitting a volume of smoke from his mouth which almost choked the old lady.

"But you never heard of anything cured by smoking," continued the lady, when she had regained her composure.

"Oh, yes I have," declared the boy, as he formed his mouth into a young Vesuvius; "that's the way they cure pigs."

"Smoke on, then," quickly replied the old lady; "there's some hope for you yet."

## OREGON GROVE MEETING.

The annual Grove meeting of the Clackamas County Religious Society of Spiritualists will be held at New Era, Oregon, beginning Friday, June 10th and holding over three Sundays.

The Board of Managers will arrange for speakers and mediums and for the general welfare of attendants.

The Society have a comfortable hall in the grove of firs which so gracefully ornament the grounds. Also a hotel which will be run for the accommodation of visitors. And I will say that while we have good test mediums, both private and public, a good materializing medium on that occasion will be welcomed by us.

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